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THE MISSIONARY HERALD.

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ON Saturday, April 23, a cable despatch was received from Rev. W. H. Gulick at Biarritz, France, giving the information that the mission and the Institute for Girls had been safely removed from San Sebastian across the French border to Biarritz. Letters from Mr. Gulick received since that date state that when it became apparent that war was inevitable between Spain and the United States, it was decided to transfer the school, and on Saturday morning, April 23, at five o'clock, thirty-eight girls, making in all a party of forty-five, with forty-seven bags and trunks, left the house at San Sebastian and took the train for Biarritz. The distance is about an hour and a half by rail. Biarritz is a watering place where many English people spend their winters, and a suitable house was found at a very reasonable rent, and the school was established at once in this new place. The students are enjoying a freedom to which they have not been accustomed, and all the members of the mission are in usual health. Some of the American ladies returned more than once to San Sebastian, to look after affairs there, and while it was evident that they were not welcomed they were not by any means ill-treated. It seems that our missionaries are not at all connected in the thoughts of the people with what may be called the war party in the United States, and it is a remarkable fact that not only the students but their parents were ready to assent to the transfer of the school into French territory, where the school will now be maintained until more auspicious times. The evangelistic work will go on as usual under the care of the native Spanish evangelists.

ON April 15 the *Morning Star* arrived at Honolulu, on her return from her annual voyage through Micronesia, having sailed from that port July 28 of last year. There came up, as passengers, Mrs. Price and Miss Foss from Ruk, and Misses Palmer and Wilson from Kusaie. They bring a good health report from the mission, and light and shade are mingled in the accounts of the work of the past year. We are quite unable to find room for all the letters we would like to print in this issue of the *Herald*, but give, on other pages, the report of the tour of the *Morning Star* through the Marshall group. Of course the position of our mission, in the Caroline Islands belonging to Spain, is now rendered somewhat uncertain, but no apprehensions are felt for the safety of our missionaries. It will probably not be best for the *Star* to return to those waters so long as the present war continues, and if a settlement does not come speedily some other method will be employed for carrying supplies to the islands.

**The Mission
to Spain.**

**Arrival of the
Morning Star.**

MR. ABBOTT, of Bombay, reports that since the riots of March 9 and 10 the city has been comparatively quiet, but the plague has raged with increasing severity. The disease has entered both the mission compounds, and has attacked some of the scholars and some of the women in the Widows' Home. The 150 boys in Mr. Hume's school have been sent into a health camp, as well as the women from the Widows' Home. On one day in the middle of March there were no less than 358 deaths in the city. Miss Millard reports that the city does not look as deserted as it did last year, since not so many have fled, simply because they could not get away. On account of the intense hostility of the people to the sanitary regulations these regulations have been relaxed somewhat, and the probable result will be a further increase of the disease. The common people are both ignorant and bigoted, many of them believing that there is a definite plan on the part of the authorities to kill as many as possible, so that they shall not rise against the government. Miss Millard states that about the only noise they hear is the passing of funerals, and the clashing of cymbals on the part of the Hindus, and the cry of "Allah el Allah" on the part of the Mohammedans. From Satara Mr. Bruce reports that thus far the plague had not come nigh any of the Christians of that district. The only two schools in session in that city are those connected with the mission, one for boys and the other for girls, and in neither of them has there been any case of plague.

SINCE the communication from Secretary Smith, on another page, was in type a letter has been received from him, dated Tientsin, April 2. The deputation was to leave Tientsin on April 5 for Pang Chuang and Lin Ching, a trip that will occupy a little more than three weeks, to return in season for the annual meeting of the North China mission, which will close about May 20. President Eaton will not be able to remain for this mission meeting, but was to leave China about the first of May.

IN connection with the report of the annual trip of the *Morning Star* through the Marshall group, given on another page, the fact is recalled that it is forty years since this group was first visited by our missionaries, at which time there was nothing but absolute heathenism on all those islands. Sixteen of the islands are now occupied by native missionaries, and there are seventy-five places where the gospel is preached, bringing the Word of Life within reach of 11,000 people. There are twenty-six men employed in preaching the gospel, who receive some remuneration, besides other Christians who assist them without pay. Dr. Rife, in presenting these items, calls special attention to the fact that the work on the islands is practically self-supporting. There are now over 2,500 church members and 1,500 in schools. The contributions of the people have amounted the past year to \$1,208, while the teachers receive but \$1,230. Of course this does not cover the cost of the *Morning Star* or the support of the American missionaries; but the record is certainly a most cheering one.

It was estimated at the beginning of the financial year of our Board that the expenses of the Board for the year would be about \$650,000. At the close of eight months of the year it seems probable that the expenses will exceed this estimate. But on the basis named, the average requirement for each month would be about \$54,000.

For the month of April the regular donations

From the churches and individuals amounted to	\$31,535.67
The legacies amounted to	7,683.25
Total for April	\$39,218.92

This is, in round numbers, \$15,000 behind the needs of the month.

For eight months of the fiscal year the regular donations have amounted to	\$252,021.01
The legacies have amounted to	113,737.86
Total for eight months	\$365,758.87

This is in place of \$432,000 which, on the above basis, should have been received — a shortage of over \$66,000.

Aside from the above, there was received for the debt in April, \$647.50; and within the eight months, \$23,533.98.

The receipts for special objects in April amounted to \$3,746.12; and for the eight months, \$17,568.98.

What comment can we make on the above figures? The first question that suggests itself is, Are our constituency praying enough in reference to the needs of the treasury? They certainly are not giving enough to supply those needs. Two-thirds of our financial year has passed and the outlook, on the human side, is certainly not encouraging. Shall not the intervention of a divine power be sought — the mighty impulse of One who can make his people willing to give for his kingdom? It took but an hour for our National Congress to vote \$50,000,000 for national armament when the need was made apparent. Money is now poured forth without stint, millions on millions, for the strengthening of the fortifications of our several States. Cannot a tenth of one million be secured to hold the fortifications of the kingdom of Christ, where victories of unusual magnitude are being won, but which yet are now threatened because of lack of reinforcements?

ONE of our missionaries in India, after writing of his efforts to make one rupee do the work of two, checks himself with the thought that he may be regarded as unreasonable. "Doubtless some of the people at home will think the missionaries are a complaining lot of beggars, and the sooner they come home the better. Perhaps they are; perhaps they had better come home. But no! that is not what we came out for."

WE greatly regret to learn of the death of an eminent friend of missions, Dean Vahl, at his home at North Anslev, Denmark, on April 1st. Dean Vahl was a most intelligent student of missions, and has prepared, annually, a pamphlet giving a complete statistical review of Missions to the Heathen. This pamphlet for 1898, covering the reports of the year 1896, had but just come to hand when the tidings of the author's death reached us.

**Not
Complaining.**

**Death of
Dean Vahl.**

REPORTS have been received of special religious interest not only at Harpoot and Mardin and their out-stations, but also in other sections of our Eastern Turkey Mission. Mr. Millard, an Englishman of the Keswick school, who was for years a merchant in the China trade, has visited these places in Eastern Turkey during the last few months to engage in evangelistic work in connection with the missionaries, and much good has resulted from his labors. Amid much that is trying in connection with the poverty and the engrossing care of the people for mere bodily subsistence, there are many cheering features at the present time. Dr. Barnum, of Harpoot, reports that while many teachers and preachers have died or emigrated to America, it is gratifying to see the persistence of the people in keeping up their services, and many are stimulated to unwonted energy and self-sacrifice, and he adds: "We could not have clearer proof that the Lord has a people here." Another encouraging feature mentioned is the desire for education and the readiness of the people to deprive themselves of the comforts of life for the sake of educating their children. Protestant schools are crowded in almost every place. Including its primary department, Euphrates College has nearly 900 pupils. It is a striking fact that the alumni of this college now in America have formed an association with a membership of about 150, and that nearly all who as preachers or teachers are laboring among the Armenians in America have been connected with this institution.

SOME of the utterances of the Swami Vivekananda have been collected in a small volume issued by the Christian Literature Society of India. To quote some of these utterances is quite sufficient to indicate the character of the man and of his testimony. Here are some things which he has said: "The great Sri Ramakrishna today is worshiped literally by thousands in Europe and America." "Before ten years elapse a vast majority of the English people will be Vedantists." "In the United States scarcely is there a happy home."

IN a leading article in the *Japan Mail* of January 8 statements are made respecting social morality within the empire, and incidentally a commendation is given of missionaries which, coming from the source it does, may well be quoted here. The *Mail* says:—"We need not, perhaps, refer specially to the subject of missionaries and their usefulness. Our opinions on that point must be well known to readers of this journal. It is our desire to say, however, that even though there were no abuses in this country calling for missionary denunciation except the shocking and barbarously cruel abuse of keeping concubines in the same house with wedded wives, the presence of the missionaries would be amply justified. It is only necessary to ask any Japanese lady what she thinks of the aid that Christianity can contribute toward relieving her sex from that source of bitter sorrow and often life-long suffering. The answer will clearly indicate one work, the achievement of which would earn for the missionary a nation's blessing."

**The Usefulness of
Missionaries in Japan.**

THE English Church Missionary periodicals for May are filled with accounts of the stirring events that have transpired of late in Uganda, but these magazines arrive too late to make extended extracts for this

From Uganda. number of the *Missionary Herald*. It is gratifying to be able to state that the several rebellions in Central Africa which have threatened so seriously the missionary work have been quelled, and it is now affirmed that "all danger from the mutineers can be regarded as at an end." By this time a sufficient body of Sikh troops are at the capital at Mengo, able to cope with any forces which the Soudanese or Mwanga or any native king can bring. Full accounts are given of the death of the lamented Mr. Pilkington, who, it seems, was aiding in the cutting down of a plantain grove which had proved a cover for the rebels, when he was shot by one of the Soudanese who was in hiding. A touching story is told in connection with his death that when he fell, his native boy, Aloni, knelt beside him, and as he saw his face change, he said to him: "Master, you are dying; death has come." To which Mr. Pilkington replied: "Yes, my child, it is as you say." Then Aloni said: "Sebo, he that believeth in Christ, although he die, yet shall he live." To which Mr. Pilkington answered: "Yes, my child, it is as you say—shall never die." A few moments after this the bright spirit of this remarkable missionary passed into the unseen land. This happened on the 11th of December last. Mr. Pilkington resembled in many ways the late Alexander Mackay of this same Uganda Mission.

It is impossible to repress a smile on reading a complaint sent by some Hindus to the officials at Bombay concerning the desecration of their temple, and the laceration of their feelings because of this fact.

**A Hindu
Temple Desecrated.**

It seems that a lady doctor had entered the temple in search of cases of plague. It has been necessary for the authorities to take very rigorous measures to prevent contamination, but the Hindus resent such interference and hide their sick ones, and even after death comes they leave the bodies of their dead to pollute the whole region. But the particular offense that aroused their indignation was the entrance of this lady doctor into the sacred precincts, thereby defiling them. That the religious sensibilities of this people are very acute, will be seen from the following quotation from their petition, which says: "The lady did not comply with our request, and against our most serious remonstrances entered into the temple and desecrated the same, and rendered it unfit for worship and for other religious purposes for which the same was established. By the aforesaid unlawful conduct of the said lady, your petitioners and their co-religionists have suffered considerable mental affliction, and their religious sensibility has been rudely and unnecessarily disturbed. Your petitioners further state that the efficacy of the said temple as a place of worship and religion having been destroyed by the desecration aforesaid, it will cost a considerable sum of money to celebrate the ceremonies and perform the religious rites necessary to purge the said temple from its desecration aforesaid, and to make it available again as a place of worship and religion, although not in its pristine state."

THOSE who would obtain the latest and most reliable facts concerning Africa would do well to secure and preserve a copy of the number of *The Independent* for May 5, which is loaded with articles by the best authorities concerning the recent history and present condition of the great continent. A fine map accompanies the number, showing very clearly the territorial possessions of the several European nations. The reader will be particularly struck by the predictions made by Mr. Henry M. Stanley as to what Africa will be in the twentieth century. Lieutenant Lemaire, an ex-commissioner of the Equatorial District of the Congo State, gives some striking facts in regard to the progress made by the Free State within the twenty years since it attempted the rule of "this greatest river basin of the world." He reports that there are now forty-five steamers constantly plying on the waters of the upper Congo and its affluents. These are necessarily small steamers, because hitherto they had to be brought round the lower cataracts of the river on the backs of men. But the railway has so far progressed that a steamer of 250 tons is already at Stanley Pool. It is twenty-two years since Stanley fought his way, from the heart of Africa, down the "unknown river" to the mouth of the Congo. Now, throughout that region, there are courts established and post-offices all the way to Lake Tanganyika, with a telegraphic line in construction from Stanley Pool to Stanley Falls. A dozen years ago no India rubber was exported from this region, while in 1896 3,000,000 pounds were extracted, valued at a million and a half dollars, and in 1897 these figures were doubled. Lieutenant Lemaire estimates the black population of the Congo basin as about 30,000,000 souls, and he states that there are 150 Catholics and 250 Protestant missionaries laboring among these people, occupying some 100 stations scattered over the whole territory. "And nobody denies the good they are doing." There are other articles of greatest interest relating to Africa in this number of *The Independent* to which we have not space to allude.

WE are glad to note that already a *third* edition of Dr. J. S. Dennis's "Christian Missions and Social Progress" has been called for by the public.

This is a remarkable testimony to the value of the book, when it is remembered that the first edition was issued in September last.

The second volume, which it has been hoped would be ready by this time, will not be issued until late in the autumn, and the statistical tables, which are expected to be unusually full, will be printed separately as a supplement. This work has already taken its place as a standard volume upon Christian Missions.

THE American Baptist Missionary Union makes an excellent showing in the matter of self-support among its missions. The number of its churches in heathen lands is 853, of which no less than 524 are self-supporting, while of its 1,235 mission schools 383 receive no help whatever from America. A partial report of benevolent contributions of its churches in pagan lands gives \$51,462; but it is believed that, taking into account the gifts that are not reported, the amount would be double that thus named.

WE refer here to the death of Rev. B. G. Northrop, LL.D., which occurred at his home in Clinton, Conn., April 27, not because of his services in educational lines, or in behalf of "village improvement," for which he was best known, but in view of the quiet yet effective services he rendered in those days when Chinese and Japanese young men were sent to the United States for education. At that time Dr. Northrop interested himself deeply in behalf of these young men, securing Christian homes for them in different sections of New England, watching over their interests, and corresponding with them on their return. Dr. Northrop proved himself a true friend, not only to Japanese young men, but to Japan itself, and was mainly instrumental in procuring the return of the Shimonoseki indemnity, which did so much to retain the kindly regard of the Japanese toward America. When nearly eighty years of age Dr. Northrop visited Japan, and was most warmly received by many of his old friends, as well as by Japanese officials, and his name should be held in honor as an efficient agent in the civilization and Christianization of that empire.

REV. DR. F. E. CLARK, President of the United Society of Christian Endeavor, has done good service in two articles which he has recently published—one in the *North American Review* for March, and the other in the *New England Magazine* for the same month, in which he points out some of the benefits conferred upon foreign lands by the missionaries sent to them. What Dr. Clark has seen with his own eyes in China, Japan, India, Africa, and Turkey is enough to convince any but the most willful skeptic that this great foreign missionary work is conferring untold blessings upon mankind in lands hitherto unevangelized.

THE daily papers have reported the massacre of American missionaries on the west coast of Africa, not far from Sherbro. We have no details of the matter, and only know that the mission there, formerly called the Mendi Mission, connected with the American Missionary Association, passed some years ago into the hands of the United Brethren in Christ, whose headquarters are at Dayton, Ohio. Several months ago the British Government, which rules in that quarter, imposed a small hut tax upon the natives, which aroused their hostility and led to open rebellion. The English Church Mission at Sierra Leone has suffered also, one of its missionaries, Rev. W. J. Humphrey, having been killed. Sad as are these losses of life, they are such as soldiers expect to face in the service of their country. Shall not the servants of the King of Kings be ready to meet such perils?

REMARKABLE reports continue to come from the missions of the Scotch United Presbyterian and the Irish Presbyterian Churches in Manchuria. The United Presbyterian Mission has a record of 2,314 adult baptisms during the past year, so that there are now 5,188 church members and a still larger number who are candidates for baptism. The *Record* reports that this wonderful increase has been made mainly through the evangelistic zeal of the converts among their own kinsfolk and neighbors.

FROM THE DEPUTATION IN CHINA.

IN our last issue we reported the arrival of Secretary Smith and President Eaton at Hong Kong, and referred briefly to their experiences during the week spent in examining the work of our South China Mission. The following extracts from a private letter from Secretary Smith, dated Foochow, March 14, though not intended for publication, are given here, inasmuch as there is so much interest felt in the movements of the deputation. It is much regretted that a detention of the vessel on which Colonel Hopkins sailed prevented his joining the other members of the deputation at Foochow, as was expected. Before this time, doubtless, they have all met in North China. Dr. Smith writes:

"We left Hong Kong March 4 and made a very leisurely voyage to Foochow, arriving at Pagoda Anchorage on Tuesday morning, March 8, a distance of 500 miles. At Swatow we stopped for eight hours, and went ashore to call upon Rev. William Ashmore, D.D., the veteran of the Baptist Mission. He received us as brethren, showed us all the mission premises and introduced us to the missionaries, and greatly entertained us with incidents in his own life. Mrs. Ashmore was formerly wife of Dr. Brown, once an associate of Dr. Judson in the Burmah Mission. The mission is located on a rocky height overlooking the sea, made into a paradise of trees and flowers and charming homes by missionary energy and taste. Bought forty years since for \$800, the premises are valued now at \$30,000.

"At Amoy we stayed twenty-two hours. Here, too, we went ashore, and called on Rev. J. Sadler, of the London Mission, from whom I had received an invitation while at Canton. It seems our friends here had also written of our coming, and Dr. Otte, of the Reformed Mission, was expecting us as his guests. Here we were entertained most generously, kept all night, and made acquainted with nearly all the members of the mission. As it happened, the mission was met as a synod, and was celebrating the jubilee of the erection of the first Protestant church building in China, in 1848, in Amoy, by the American Board. So we went to the meeting, saw the building, still in good condition and commodious, and I was called on to speak the congratulations of the Board. This mission is not large in numbers, but excellent in quality, and has a substantial work. We were made to feel that we were among brethren, and it was a happy day.

"At Pagoda Anchorage we found Mr. Hubbard and Dr. Whitney waiting to receive us, and we spent three busy, happy days. The premises are most happily located on an eminence overlooking the river. The grounds are ample and valuable. Mr. Hubbard's house is large and well-built. Mr. Hartwell's, occupied by Dr. Whitney, is smaller, but convenient. We visited six out-stations, and at Ching-loh found a quarterly meeting of the native helpers, with three pastors, thirteen preachers, thirteen teachers, and three colporters, a fine-looking body of men. New out-stations are opening all the time, and the work is very cheering, but far too much for Mr. Hubbard to carry alone. I visited Sharp Peak Sanitarium and spent a night there, and

was greatly pleased with the site, the property, and the economy with which it was secured and is kept up.

"Friday last we came up to Foochow City, and have been here ever since. At Ponasang, as we passed through, we were saluted with firecrackers by the girls of Miss Newton's school, in two ranks, and by the native Christians of the neighborhood, in a body. An address of welcome was given, to which we made brief reply. Again, as we reached the city station, firecrackers and bombs were exploded in our welcome. The boys of the Institute and Miss H. C. Woodhull's women formed in two lines through which we passed, they shaking their closed hands and bowing to us as we moved.

"We seem to have done nothing here but make addresses. First, the Christian Endeavor rally crowded the church to its utmost — 500, at least — and we spoke to them. Then we visited Miss Woodhull's women's school of twenty-four, and spoke to them. From ten to one, Saturday, we heard the classes of the Scientific Institute publicly examined, and addressed them. At two o'clock Dr. Woodhull showed us the hospital and examined her medical students, and we spoke to them. In the evening the Institute of the Y. M. C. A. held a meeting, with 200 present, and we addressed them. Sunday I preached in the church here to 500, and in the afternoon went into the country, where two congregations came together, and I preached to 300, a third of them heathen. Dr. Eaton spoke three times on Sunday. It has been hard on us, but, I hope, good for them. The premises here are finely located on the slope of a high hill; they are of good quality, but by no means large enough. The Institute occupies buildings provided for it when it numbered but fifty students; now it has 190 and *must have* more room. It is doing fine work, in a thoroughly Christian way, and its students are a splendid body of young men. Miss Woodhull's school for women is a remarkable success; so is Dr. Woodhull's medical class. Indeed, the work here is of large proportions and full of promise. The mission is almost at the last gasp. Three new families are needed this very year to prevent collapse and simply hold the work where it is."

THE JUBILEE OF PROTESTANTISM IN AINTAB, CENTRAL TURKEY.

BY REV. CHARLES S. SANDERS OF AINTAB.

SUNDAY, the thirtieth day of January last, was a day of great joy and gladness in Aintab, it being the jubilee of the Protestant community. The sixth of December should, strictly speaking, have been the commemorative day, because on that date Dr. Azariah Smith, the first missionary designated to reside in Aintab, arrived heré. It seemed best, however, to celebrate on the date of the organization of the church.

The jubilee services were held in the First Church — the first Protestant building to be authorized by imperial firman, and itself covering forty-three of the fifty years; the place where most of the older church members have confessed their faith; a church fragrant with memories of Dr. Schneider,

Dr. Pratt, Mr. Coffing, Mr. Marden, and Dr. Trowbridge among missionaries, and of Rev. Avedis Polatian and the martyr, Rev. Mardiros Bozyakalian, among pastors, besides many, both missionary and pastors, who have not as yet entered on their rest.

By sunrise on that Sabbath this large church was crowded to the utmost; an eager throng gathered to hear the historical discourse prepared by Prof. Alexan Bezjian. Never did "the God of our Fathers" seem to mean so much as it did in the heartfelt thanksgivings offered at this service. Again in the middle of the day the church was comfortably filled, this time the congregation being almost wholly composed of church members who came together to celebrate the Lord's Supper. Just fifty years before Dr. Smith had celebrated the same Supper with a little band of eight followers, every one of whom has now gone to his reward. In place of that little band there were this day ordained men, not including missionaries, and much more than a thousand communicants, while from the first the number of communicants in Aintab city alone has been over twenty-five hundred. The senior pastor of the Second Church, the Rev. Kara Krikore, who took part in the administration of the sacrament, is the only survivor of the sixteen members who joined at the second communion, administered by Dr. Schneider during the fall of 1848. There was also present the oldest of the Protestants, though not of the earliest church members, Vartina Barja, known to readers of the *Life and Light*, who has grown up with the community from the very first, and who was once a pupil of Murad, the teacher who came here in 1830 and did so much to prepare the way for the gospel, though he left Aintab years before our missionaries arrived. It is said that at one time there was only one other Christian woman in Aintab who was able to read.

In the afternoon were general exercises, and again an immense audience taxed to the utmost the capacity of the building. After opening exercises the Rev. Kara Krikore, who suffered much persecution in those early days, his wife even being taken from him for a period of fourteen months, made an address in which, after a few reminiscences, he gave what in the Turkish idiom was called his "bequest" for the future. Then followed four other addresses dealing with different phases of the subject, but most significant of all was the address of warm congratulation by a Gregorian-Armenian priest, who declared that he came in behalf of the whole body of the Gregorian clergy in the city. Five years ago this would have been impos-



REV. KARA KRIKORE.
The oldest Protestant pastor.

sible, at least about as probable as a similar address from Colonel Ingersoll. During the last two years, however, such courtesies have become too common to attract any longer special attention. Nor was a jubilee offering forgotten either in the morning or in the afternoon.

The power of the Word to take root of itself has been signally manifested in the history of the Aintab churches. Long before missionaries came, Bibles came and were eagerly received. A Gregorian-Armenian ecclesiastic and a teacher of evangelical tendencies helped considerably, so when two missionaries came to visit the place in 1847, and especially when later Dr. Azariah Smith came to reside, they found the seed already putting forth the blade. After nearly three months' residence Dr. Smith organized a church of eight members. Even before the church was organized, a school was started and the people began to help themselves. Dr. Smith was absent a part of the year, Dr. Schneider taking his place during most of this time. Before leaving, Dr. Schneider welcomed sixteen new members to the church, and there began systematic work in Aintab among those who had not yielded to Christ. Upon Dr. Smith's arrival with Mrs. Smith Dr. Schneider went back to Brousa, but later returned and was for years the senior missionary.

About this time a most interesting movement took place. We read in the old records that on the second Sunday evening of January, 1849, five persons gathered in Dr. Smith's study to pray together before going out to make known the Word in other places. It may be said that the whole Central Turkey Mission grew out of that meeting, every single congregation in the Mission being either directly developed by this movement or from points themselves first developed by it. When we remember that at this time there were only twenty-four church members and less than a hundred attendants at worship, we see how strong was the missionary enthusiasm of this little church. No wonder that so faithful a church grew very rapidly. Some three years later this movement seems to have cooled, but by that time the gospel had taken root in all the cities around. These people went out not as paid preachers, but in the discharge of what they felt were their spiritual obligations. Then came the period of paid preachers, with more or less training, and missionaries in every principal city.

Very early in this history a high school was established, the germ of the Central Turkey College. In 1855 arrangements were made whereby young men could be prepared for the ministry. Later this became a regular theological department, with a secular department presided over by Professor Bezjian, now senior professor in the College. About 1858 the boarding school for girls was established, which has been such a power for good. In 1868 the theological department was removed to Marash, and in 1873 the Central Turkey College was established. The influence of the College for good, especially in the degree to which it has improved the native ministry, cannot be overstated. In 1885 the Girls' Boarding School removed to its present commodious site.

This mission was very fortunate, in 1856, in securing a visit from Dr. Rufus Anderson when returning from his visit to India. The most important result was that the station, accepting Dr. Anderson's urgent

recommendations, proceeded very soon to ordain young men. The Rev. Kara Krikore, mentioned above, was the first to be thus set apart, followed soon by two others. Since that time a large number of the sons of Aintab have been consecrated to the gospel ministry. In 1867 the church became so large that it was divided, and now we have two very large and self-supporting churches, of which the Second Church is much the largest evangelical church in the empire. In 1880 the Third Church was organized, a church which has never become very strong.

Two points give us especial satisfaction: (1) The great zeal we find for education and the fine school system managed and supported, except in



INTERIOR OF THE FIRST PROTESTANT CHURCH AT AINTAB.

the Third Church, wholly by the people themselves, and, (2) The high degree to which self-government has been attained. We hear very much about self-support, but very little about what is, if anything, more important—self-government. Of course, they are involved in each other. While the Third Church is to a degree in tutelage, the First and Second Churches are as much self-governing as the Old South Church in Boston.

Thus comes to an end a half-century of very rapid growth, of great success—a success which we commend to the attention of those who doubt whether missions are worth while. To him who by his sufferings won for us the victory and made such triumphs of his gospel possible, our God and our fathers' God, be all the praise and glory for ever and ever. Amen.

MISSIONARY TOURING IN JAPAN.

BY REV. J. H. DEFOREST, D.D., SENDAI, JAPAN.

THIS has, without doubt, been an unusual year for touring on the part of missionaries, especially by those connected with the American Board, since we are not now tied down with teaching. New places where foreigners have never been seen have been visited, and in spite of the contraction of finances we have been able to reach out more widely than ever before. As a rule audiences are small, but no one doubts that a new interest in Christianity is being felt in Japan, if for no other reason than that the operation of the new treaties will open up the whole land to foreigners, with the same privileges of owning property and doing business that the natives enjoy. Many Buddhists and Shintoists are considerably aroused about this, and regret that the day of mixed residence, which will free the missionary from his fetters, is so near.

I have just spent nearly three weeks in the interior, where railroads have not yet been built and where a foreigner is seldom seen. In every village that I know of there is a young men's society formed for the purpose of securing lectures, holding debates, and improving morals and intellect together. These clubs are very providentially open to the missionaries who can speak on some subject of interest to the young men, who frankly say they don't want Christianity and don't care to waste their time in listening to it. But it often happens that there is a Christian in the village or a tactful evangelist, who will introduce the missionary and secure him an invitation to lecture on some popular subject. I am always glad to get such an invitation, for the young men of Japan are wonderfully hungry and thirsty after knowledge, and eager to listen with deep respect to anything about this great world and its problems.

The pastor and myself were asked to speak in a temple used by the young men's club. I asked whether it would be proper to speak on Christianity in such a place and the young man in charge replied: "I am a Christian and have invited you here because you are Christians. The temple belongs to the village and not to the priest. You can say anything you please here and we want something on Christianity." Such a welcome is quite exceptional. The young man entertained us at his house, feeding us with the whitest of rice, the tenderest of his chickens, and the freshest of eggs, all to be eaten with chopsticks. The next day he insisted on carrying my baggage on his back for two miles. It was intensely interesting to hear this bright man tell of his resigning his office, that he might return to his village and give his whole life to the one purpose of elevating the morals of his native place by impressing the young men with the worth of Christian truth. For this purpose he is quietly waging war against the evils around him through this young men's club.

In two cities I was asked to speak on two words that for years have had prominence in the press, in the diet, and in public lectures, viz., "mixed residence." To hear a foreigner on this subject is wholly new, and individual

invitations issued by the Christians brought me an audience of officials, teachers, students, physicians, etc., who would never go to a preaching place to hear a missionary. I told them of the two sides of mixed residence; of the meaning of extritoriality; the anxiety foreigners feel about coming under Japanese law and Japanese judges of but few years' experience; the ignorance of foreigners concerning the methods of the courts, the condition of prisons, and the peculiar customs of the Japanese people; and finally, about the necessity for every enlightened man to have a New Testament and learn something about the religion that had produced the civilization of the West, and not to be content with adopting and adapting our open courts, individual law, universal education, representative government, and international law, and yet omit to recognize the living Power that has produced these fruits.

One ex-member of the Prefectural Assembly invited us to his house the next day "simply to take a cup of tea." On our arrival we found he had assembled thirty of the chief men of his place, who had waited for us two hours. He introduced us and asked us to tell them what he himself had heard from us the previous night. Another ex-member and head of his village urged us to stay all night, that they might all have the opportunity of freely asking us about these things, but the best we could do was to promise to stay all night on our next visit in the spring.

In this way we held seventeen meetings in about two weeks, with audiences mostly small, but reaching up to three hundred. And this kind of work is now being done on a scale hitherto unknown in Japan by both natives and foreigners. The possibility of foreigners going freely all through Japan and living in every considerable city has called attention anew to the religion they will surely bring with them. It never occurs to Buddhists to push their missionary work into the open ports, convert the foreigners, and thus save Japan from being ruined with Christianity. But many narrow, yet otherwise bright, priests are going through the country with this startling message to their parishioners: "Beware of the *Yasō* religion. The foreigners are wonderfully crafty. They will soon be permitted to reside anywhere, and their religion will damage the nation. They will especially try to get *the love of your girls*, and thus by family ties will soon be grasping the best places and controlling the greatest businesses." And I am sorry to add that the educational department manufactures many belated school teachers whose one idea of Christianity is that it will give a fatal wound to the national life. "I must ask you," said one of these bright young men, "to be careful in teaching Christianity not to wound the national life." As he repeated this three times in the course of a few minutes, I asked him to specify what wound he referred especially to. He hesitated, and was probably thinking of a possible change that Christianity might bring about in the constitution of the imperial family. But he avoided that and said: "Our people from early ages have been accustomed to go to the sacred shrine at Ise and worship the nation's ancestors. Your religion might do great harm to this one spot in the national life." To which I replied: "You need have no anxiety on that point. Christianity will bring a great blessing to this great shrine of Japan.

It will put a stop to the hundreds of harlot houses that line the way the pilgrims go to Ise and that are an open shame to your shrine, and give joy and health to the national life that now suffers so deeply from this immense evil. And it will ennoble the great shrine by teaching the pilgrims to worship the only true God with gratitude for giving them such capable ancestors and such a rich love for their native land." There is not anything good in Japan but that will be bettered by Christ and his great salvation.

A STUDY OF MISSIONARIES AND THEIR WORK.

WE do not often refer in this magazine to criticisms frequently made upon the character or work of foreign missionaries. The Christian world has come to understand quite well the animus of those who make these wholesale criticisms, and it is hardly worth while to waste time or space in replying to charges that have been repeatedly disproved. The testimonies of so many witnesses to the ability and devotion of the great body of Christian missionaries, and the incontrovertible evidences of the success of the missionary work, may show to all but the most captious critics that whatever flaws may be found in particular localities the movement, as a whole, is accomplishing grand results, and the men who are engaged in it are worthy of all honor. But there has come to our table a copy of a paper originally published in the *Australian Christian World*, written by the wife of Professor David, of the University at Sydney, who accompanied her husband recently on a scientific expedition to the Ellice group in the South Pacific, and her paper is so detailed and so frank, narrating the bad and good features of the work so outspokenly, that we propose to give here large extracts from her paper.

In introducing these extracts our readers should be reminded that the Ellice group consists of several islets on a coral reef lying some eight degrees south of the equator, midway between the Gilbert and Fiji Islands. Missionary work was begun here in 1865, by the London Missionary Society, which sent thither several Samoan native evangelists who had been trained at the Malua institution in Samoa. No European missionary has ever resided within the group, and the islands have been visited but once a year by the missionary vessel, the *John Williams*. It was within this group that Mrs. David spent three months, and having nothing else to engage her thoughts she gave herself to a personal inspection of the missionary work, for which she had ample opportunity. Her first experience, as will be seen, was most unfavorable. The Samoan evangelist entrusted with the pastorate at one islet, Funafuti, with whom she came in contact during the first week of her stay, was certainly a bad specimen, and we are glad to note a paragraph in the April number of the *Chronicle* of the London Society, stating that the man has been removed for incompetence. But we give in full what Mrs. David says of him and his work. She begins her paper by stating the charges which had been commonly made against missionaries, implying that she had at least partly believed them:

"How is it that so many people speak slightly of missionaries? Sailors, traders, novelists, all sneer, or make definite charges against them. My spirits rise. Darwin's coral theory has no direct interest to me. I shall be bored at Funafuti as much as the atoll will be, unless I can find something congenial to do. I like the people, and their manners and customs, and I shall now have a chance of studying the biological specimen called 'missionary' in his own *habitat*. This will save me from boredom. First of all, what are the charges? The general one is that missionaries are humbugs. Well, we are all humbugs, more or less, but perhaps these people are greater humbugs than their neighbors—very reprehensible of them, if so! Then I am told they lead an idle life, have the most luxurious houses and handsome salaries; they lord it over the natives, and keep boats and staffs of servants on a much grander style than colonial governors can afford. Anyhow, these are definite charges, and one can surely find out if they are true.

"At the end of the first week in Funafuti I have the following notes about the mission work on that island: Good church, large, airy, well-built; native teacher's hut the best hut in the village; native teacher presses natives into his service to cook, and nurse his baby, in return for which he feeds them and makes them presents; school meets at irregular intervals, apparently when native teacher doesn't feel too lazy; this man smokes and eats, and tries to read English, goes through school and services in a perfunctory manner, also fancies himself a good deal, gets abundance of food given him by the natives, and £10 a year also subscribed by the islanders, who number about 270; school children read and write well, but are very poor in arithmetic and needlework; children not allowed to wear natural flowers in school or church, though gaudy artificial ones pass muster; king and sub-chief seem to be afraid of the native teacher, disapprove of his idleness and greed, but dare not tell him so; native teacher has supply of medicines given him by the London Missionary Society, but never uses them—begs our medicine instead; church and schoolhouse not well kept, communion vessels dirty and broken; trader not actually opposed to the mission; his children attend church, some are members, and one holds office, but he doesn't like the present native teacher, so must get other people's ideas about the gentleman and watch him myself; native teacher bathes in the common bathing pool for men, which is a loathsome hole, and the source of many of the vile skin diseases with which the natives are troubled, therefore evidently ignorant of sanitary laws, and not likely to be of use to the natives in that way. Can there be clean souls and dirty bodies?

"So much for the first week's observations. At the end of three months I have not changed my opinion about this particular teacher, but I have collected other information. For instance, the trader tells me that the last two native teachers were real good men, who worked hard in their taro gardens, taught the school well and regularly, preached good sermons, visited the sick, looked after the people well, and set them a good example. Here, then, was the key to the puzzle that had been perplexing me. I had watched the natives closely; they were most reverent in church, they never missed the services, they always had evening prayers in their own huts, they were really

in earnest generally about their religion, they subscribed both money and mats when they were asked; there was never a brawl or quarrel in their village during our stay there; the people were always happy and jolly, contented, and full of fun. They love their children now, though they murdered them wholesale twenty-five years ago. There was no sexual immorality in the place (and there was no sexual morality twenty-five years ago), no drunkenness, and absolutely no theft. In fact, I could not help thinking as I saw the humble lives of the king, sub-chief, and all the subjects, here is an almost ideal community with primitive Christianity in its most attractive and convincing form; we may well droop our 'civilized' heads and say these people teach us indeed. They are dirty, yes, horribly dirty, but they would be clean if they had been taught the importance of cleanliness; and remember, they have had only native teachers, whose ignorance in some matters is only matched by their misguided zeal in others. After all, we judge of the work by the GENERAL results, and these are undoubtedly good beyond the wildest expectations of the most fervent mission worker.

"I also noticed that contact with the sort of white man the natives generally meet with is likely to do harm very soon, and spoil this little paradise. White men teach by their example to drive hard bargains, to love money, and to be 'smart' in business.

"Many of the traders are also anxious to undermine the power of the missionary for many reasons, chiefly because the best of them are prejudiced against missions, and have no time to observe carefully so as to correct first impressions; and the worst of them do not like the pretty dusky damsels to be un-get-at-able.

"After three months' careful observation of this one little island, I have come to the conclusion that morally and spiritually these poor native teachers have worked miracles; they have also secured permanently plenty of food, by teaching the people to cultivate arum roots and bananas, as well as the cocoanut, formerly their only food. The faults of the unsuccessful teachers are not crimes; they are the faults of children suddenly released from restraint; and I am sure if an English missionary of tact, education, and real Christlike humility were put in charge, so as to be able to make frequent visits, and keep a check on the natural idleness and tyranny of the Samoan native teacher, the good work in the Pacific Isles would go on increasing, in spite of the opposition of some traders and sailors. There is no doubt about it that just now is a critical time with missions in the Pacific. Trade is increasing, tourists are longing for strange nooks to visit, able commissioners visit the islands under the British Protectorate, every ship brings sailors who deride the missionary, the natives are wondering who is 'boss'—missionary, man-of-war captain, or commissioner—and much depends on how they are taught the distinction between the powers of Church and State. The native teachers deliberately tell the commissioner that they know no law except the law of the English missionary, and then when the law of the English missionary doesn't agree with the private wishes of the native teacher, he threatens to tell the commissioner. Here is the wiliness of the—savage, I was going to say—but substitute instead, the wiliness of

unregenerate humanity cropping up again after years of repression. An English missionary of the very best sort—Christian, man of the world, and scholar combined—is needed in charge of each of these remote groups. It is for the supporters of missionary work to say whether it is worth the extra expenditure.

“It was with regret that I said good-by to the people of Funafuti, and I could not help wishing when I said farewell to them that this wonderfully pure religion among them might continue, in spite of the inroads of so-called civilization.

“After leaving Funafuti I had a more limited opportunity of observing the English missionary and his wife. Those whom I met were exactly like other men and women; I could not discover that they were greater humbogs than the rest of us, but I did discover that they were hospitable, kind-hearted, and honest in their work. The luxurious living one hears about is a story probably arising from the fact that the missionaries’ wives are anxious to provide the best meal they can for their rare visitors, and they like to show that they can keep house well even under great difficulties. I, as a woman, understood and admired the zeal of the housewife who managed to have pretty refined surroundings in her distant exile, who slipped out to the kitchen and superintended the dressing of a fowl and made the puddings, and then rushed into the dining-room to rearrange the table, and at the same time kept her pretty print dress clean, and her face and voice bright and cheery wherewith to charm her visitors. As to the missionaries’ salaries, any skeptic can apply to the Society for exact statements on the subject. The salaries are not likely to decoy greedy people to live in a perennial vapor bath away from friends and relations, and, worst of all, away from their children. Yes, these men and women give up their children, whose health and education would suffer by long residence in these islands. Perhaps cynical critics have never had to part with a favorite child, and so can’t appreciate the sacrifice.

“The mission houses are well built, cool, and airy, but there is no suggestion of the gorgeous palace about them. In that climate, if the mission house were not cool and airy, the missionaries would die, and the Society would be at greater expense in having to fill vacancies more often. In that climate, also, people who are not well fed suffer in health even more than they would do in a temperate climate, and I should say that, from a business-like view of the question, missionaries should not live on salt junk and damper, but on the very best tinned foods that can be purchased. After all, do we superior critics think tinned foods great luxuries?

“In conclusion, I may say that in future I do not mean to believe unkind criticisms on missionaries or traders, unless I have an opportunity of personally testing the truth of such criticisms. The fashionable novelists who write up the islands have to make a story that will take the public, and the public that doesn’t subscribe to missionary societies likes to be justified in its doings. There is no doubt that missionaries, being merely human, make mistakes; that is not wonderful—the wonder lies in the fact that they make so few.”

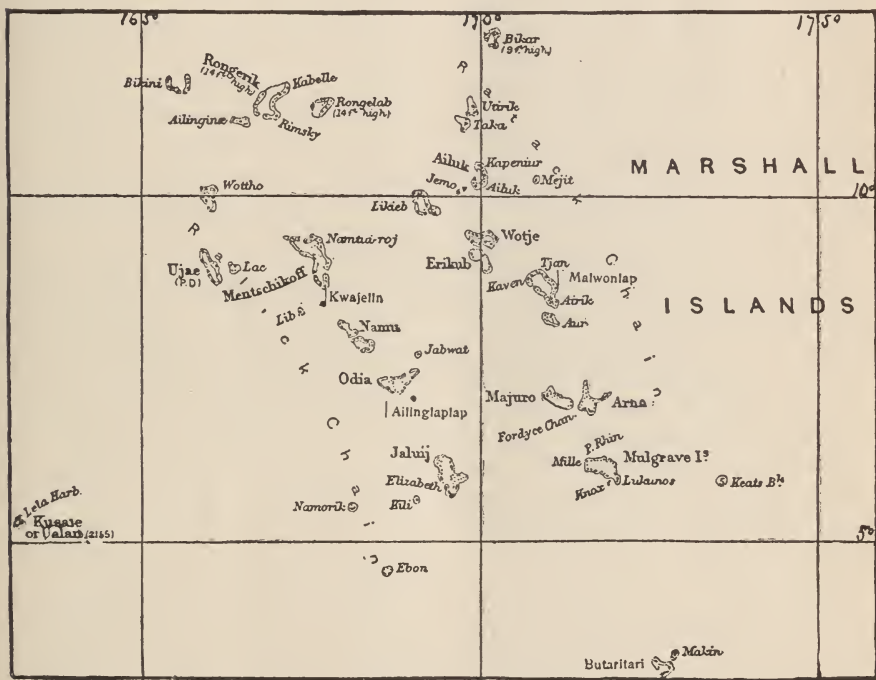
LETTERS FROM THE MISSIONS.

Micronesian Mission.

FROM THE MARSHALL ISLANDS.

THE *Morning Star*, which arrived at Honolulu April 15, brought full letters from all stations of our mission, but they are so voluminous that it is impossible to present them together in one issue of our magazine. We give, in this number, Dr. Rife's report of the tour through the

stops were made, averaging thirty hours each, and forty meetings were held, including the meetings for women. We have been obliged to condense considerably the report given by Dr. Rife of the trip. Our readers who desire to keep informed about the work at the different islands will find Dr. Rife's report of the voyage of the previous year



Marshall group, leaving till our next issue the reports from the Gilbert Islands, and from Ruk. When the *Morning Star* makes her annual trip through the Marshall Islands she takes all the scholars from that group who have been spending the year at Kusaie, that they may visit their homes, or be left as teachers. This year the trip of the *Star* through the group consumed sixty-one days, during which fifty-one

in the *Herald* for June, 1897, page 232. Dr. Rife says:—

"On October 18 Misses Hoppin and Olin, Mrs. Rife and myself, with our Marshall Island scholars, sailed for Jaluit. I took my magic lantern, which I had bought during the year, with me to show the people Bible pictures. We reached Jaluit on the fifth day, and did not find Dr. Irmer, the German commissioner, but were glad to learn that he

would probably return from Germany during the present year. In his absence his secretary is the acting governor. There is a new government physician there, who seems to be doing a good work for the people. He has had two houses built for those who come to him from other islands, and there are quite a number of people under his treatment. The lepers that were at Lae, and in close contact with the church people there, have been brought to Jalut and quarantined. One of them, an old man, had died during the year. They have placed with them a leper who is a Samoan chief, and in exile there. Our people had built a church at the German station during the year, and have already found it too small, and will enlarge it the coming year. After we had finished our business at the station we steamed over to the mission, a distance of about ten miles, where we remained over Sabbath. We found the work here, as we always expect to find it, in good condition. It does not go with starts and strides, as at some of the islands, but advances steadily forward. We found it necessary to take one of Jeremaia's assistant teachers to fill another place on account of the unfaithfulness of some, and to leave him one of the new boys. On Saturday night we showed the Bible pictures, evidently to the gratification of the people.

"On leaving we took with us Jeremaia, as is our custom, for we know that 'he is profitable to us.' Our next island was Ebon, where we find Lailero faithful. We took Kornilios for Millie, and Lanje and wife to go to Kusaie to school. From Ebon we go to Namerik. Here the work is in the usual condition, not very flourishing nor yet very backward. We have here but one church member out of five of the population, and there have been teachers here since 1868, while on one of our islands where the work is but four years old, nearly one-half of the people are members. This is

one of the islands where our stay is short, for there is no anchorage, and it is not convenient to hold the *Star* long. We were accordingly ready to sail in eight hours, having left Joab in charge, and taking Laiwa with us to Milli, to oversee the work there. I wonder how many preachers at home could make up their minds to pack up, move, and be under way in eight hours' time. It is with them as with ministers at home: they become attached to their congregations, but if they see that they are wanted at some other place they are willing to go.

"Our next island was Ailinglaplap, where we had left two of our pupils the previous year. Rakin had been ordered by his chief to another part of the lagoon to help build a house, but he came back as soon as possible. Zakkios came on board at once, and from him we learn that all is well. They have here a very flourishing Christian Endeavor society, and in the meeting on Sunday afternoon there were about fifty testimonies given in twenty minutes. Zakkios is one of our old pupils, and it was hard for him when it came time for us to go. He is the son of a former teacher, and we think that the second generation will do more earnest work than some of those of the first.

"At Namu they were very glad to see us, for they had just been visited by some of the chiefs who had told them that the *Morning Star* had gone to Hong Kong, and would not visit the islands this year. When services were over, we took the teacher on board to get his supplies for the coming year, and were off at two o'clock for Kwojelein. We had expected to have two men at this place, on account of the size of the lagoon. It is about sixty-five miles long, and is the longest in the Marshall group, if not in all Micronesia. It was thought best, however, to move the mission from its present location, the extreme south-east end, to an islet in the middle of the

lagoon. We accordingly left Lejeto to help Lokorok, and as soon as Christmas was past, they were to begin building at the new place. When we sailed, Lokorok went with us to see the new location. We found several good passages near the proposed station, and think it will be much better for the school to be thus centrally situated. The people can come from either end of the lagoon in one day's sailing.

"The next island is Lae. There are not very many church members here, for it is not a large island. Lae was the home of the leper people, and their friends were somewhat relieved to know that no harm had befallen them after their removal. Matu and his people were glad to see us, and had prepared two or three gallons of cocoanut oil as a present to the school. Next we tried to reach the island that we gave up last year. The teacher for the place managed to get there after about three months. At this island there are probably not more than seventy-five people, but they are accepting the gospel with gladness. There is already a church of twenty-one. Here I had two cataract operations, one of the patients being entirely blind.

"At Ujæ, Laki and Neko are faithful, and the work has a good showing. On reaching Milli November 18, we began the visitation of the eastern islands. The work was not in so good condition as we have seen it here during the three years that we have visited the islands, on account of the indifference of the teacher. We leave Laiwa and Kornilios here, and expect to find things in better shape next year. The chiefs give the number of people as 1,100 here. At Arno we visited the west end first, and it was here that we were to get Lanien, who is to go to Honolulu to assist in the translation of the Scriptures. Tomas was still left in charge, and we go to the east end, where Rajok was holding the fort, though things seem to have come to

a standstill. We thought we could see signs of this last year, and wanted to take him to another island. The chief, however, interfered, and we were compelled to yield.

"At Mejuro the number of accessions during the year was given as 208, and the total membership as 453. This is our largest church. That of Jaluit is second with 396, and then follows Ebon with 309 and Milli with 240.

"Our next island was Aur, and although the island is small, there seems to be a very flourishing church. Here we left Sam and Anna last year, and now there are four of them, two little girls having been added to the family.

"They have a good Christian Endeavor society here also. The first year of this Christian Endeavor work I organized societies in only six of the islands, thinking that it would be easier to correct any little errors of organization in a few than in a large number. This year, however, the work will be begun in all of the Marshall Islands where we have teachers. The membership in these six islands with our society in the school is about nine hundred. Next we went to Malwonlap. We found that our expectations concerning Lemojin had hardly been realized. He had the reputation of being too severe with his pupils, and on this account was not liked very well. On reaching Mejij on Saturday night at about 9 o'clock we heard the blowing of a conch shell, followed by others in all parts of the island. We found that this was the signal for the people to retire. We were told that there were but six 'smokers' here, meaning that there were but that number who had not given up heathen customs. We got a married couple and a boy for the school at this island, and next went to an island that we had heard wished a teacher."

This island to which Dr. Rife refers is Ailuk, but notwithstanding much effort with them the people declined to receive a teacher. A Bible was given

to the chief, but after a few hours he brought it back to the ship, saying he did not want it.

The *Star* reached Kusaie on her return on Saturday, December 18.

Mission to Mexico.

HERMOSILLO AND OUT-STATIONS.

MR. BISSELL wrote from Hermosillo March 17:—

"It is indeed encouraging to see the degree of popularity to which Miss Miller's school has so quickly attained. Fifty-nine is the total which she reports, and the rooms literally *full*. We have taken our first boarding pupils, two little girls from a distance, who, being very young, we can take into our own family, though it makes us exceeding full, and touches the limit in that direction. There are several older girls in the school from distant points, but they board with relatives. It must be that, little by little, the school will tend to do away with prejudice and bring families into closer relations with us. Many families are represented in the school simply and only for educational reasons, and are not at all disposed to do anything else that would tend to bring the odium of 'Protestante' upon themselves. Yet the school grows in favor, though the Bible is honored in being read daily, and all know that the school is on an evangelical basis.

"The attention given both in Fuerte and in the country is such as to give much encouragement, yet the wider harvest is not yet. True, the work in Fuerte is necessarily much interrupted, and that in the wider field is sadly infrequent; yet I feel that greater visible results should be expected."

A COUNTRY TRIP.

Mr. Bissell gives the plan of one of his country trips, which are generally so arranged that he can spend the Sabbath at Fuerte:—

"The Fuerte district has a population of, say, 34,000, and our present trip lies east from Fuerte to Chinobampo and

other points. Tuesday let us drive to Bamicorri, nine miles. We are sure of a welcome, although in a very plain style. They will share food with us, but here in Bamicorri it is always of the simplest. As a matter of course we are made free to invite the village to a meeting in the evening. Children are apt to gather first, and we begin with them with Bible stories. We are out of doors on the earth floor, under a low earth-roofed porch, and from December to February as many as can, huddle about an open fire. We carry a large lantern for lighting. From forty to fifty are at length crowded about, and we turn from a story to the subject selected, such as *The Cross and the Crown*, or *What Shall it Profit a Man?* or *The Free Gift*, or *The Sacred Heart of Jesus*. They give good attention. One gets very near to them, and feels that God's truth must be taking hold on them. Sometimes we sing a few hymns, some that are very familiar to you, and often we throw upon the screen a few magic lantern Bible pictures as a basis for remark. We do not fail to have Bibles and Testaments on display, and to urge their purchase, and with considerable success of late.

"The next day we go on to Chinobampo, where we have lodging with one friend, meals with another—a devout Romanist, yet very kind—and the meeting is held in still a third place. On the usual round for inviting people and looking out for opportunities to sit down and talk, one or two doors are slammed in our faces, and certain big dogs are suspiciously active, but night brings a good audience and the closest attention. Were there time we would extend this trip, leaving our vehicle at Chinobampo and going in saddle to the hamlets toward the

State line, to El Reparo, to which place we flee from the heat for a time in summer. The crests there are some 5,000 feet in height. Most interesting acquaintances we are gaining with those mountain people. But we return to spend Thursday in St. Sayaro with a lame shoemaker, where men congregate, often to gamble, but also to listen and frankly admit: '*dice bien!*'—'*he tells the truth!*' And so Friday in Tetaroba, where one of the most devout Romanists is an old 'forty-niner' of California; and though I can't get him out to the service, and though I know that he would consider loss of the priest's favor as little less than eternal death, yet I am sure his prejudices have yielded somewhat, and he gives me a cordial in-

itation to come again. Then home on Saturday, to prepare as one can for the Sabbath.

"A similar week's work lies east-northeast, to Agua Caliente el Grande; another south, to Ocorroni; and the better part of two weeks down river, nearly to the mouth.

"The services are held nearly always in the private house of mine host; sometimes, though rarely, in the same places where the priest also is entertained and 'says mass.' The priest's opposition in my district is not very much heeded. I note no particular change in this opposition. Great as is the lack of desired results, I believe we are being accorded a sure place in the confidence of multitudes."

Marathi Mission.

THE EFFECT OF THE PLAGUE.

MR. BRUCE, of Satara, writes:—

"The Lord has shown us that He can work in spite of reductions, famine, and plague. We believe that these very things which we have so deplored He has chosen as the means of establishing his own kingdom. He has turned aside our missionaries from their usual methods of working, and led them in paths which they knew not, and which at the time they deeply regretted. But 'by terrible things in righteousness' He has answered our prayers. Famine and plague, affliction, sorrow and death, have softened the hearts of many who have withstood all the blessings of the past, and have led them to feel their need of something better in life than they have ever known before. Hence a growing disposition on the part of many to leave their helpless idols, and turn to the true and living God.

"The 12th of December was widely observed as a day of earnest prayer for 'the awakening of India.' That day of

prayer was not the beginning of the 'awakening.' It began months before, and that led to the day of prayer. On that day of prayer our little Satara church received seventeen new members on profession of their faith, making twenty-five for the year. We rejoice that the work has not stopped there. There are inquirers all around us, many of whom we expect soon to welcome within the fold. Some are detained by the plague and the quarantines which prevent their coming to us. But we hope that a merciful Providence will remove these restrictions before very long."

A REMARKABLE YEAR.

The Annual Report of the Marathi Mission for 1897 has just been received, and notwithstanding the story of famine and plague, it shows a notable increase along all lines. The report says:—

"On the 12th of December we were praying for 'the awakening of India,' and it would seem as though the awakening had already begun. The number of persons received to the churches on

profession of their faith is 748. This is more than three and a half times as many as were ever before received in one year. Add to this 88 adults who received baptism, but for various reasons were not received to communion, and we have a total of 836. The net gain of communicants is 605, and the total at the end of the year is 3,354. Of these 1,806 are men and 1,548 are women, but a comparison with former figures shows that 97 more women than men have been received in the last year. The column of readers indicates, just what we would naturally expect, that the great majority of those received were from the uneducated classes, the increase being only seventy. Seven hundred and three children have been baptized, giving a net gain of 497 and a total of 2,378. The whole number of baptized persons in our connection at the end of the year is 5,950, a gain of 1,158.

"It will surprise no one that in this famine year the contributions of the churches should fall short of last year by nearly 400 rupees. But a comparison with last year's tables shows that this deficiency is more than covered by the falling off in two particular churches, so that the average in all the other churches has been quite up to last year. In the table of district statistics we find one new church and two less pastors. The number of preachers and Bible readers remains the same; the Bible women are increased, while the number of teachers, male and female, has increased by eleven each. This shows the great demand for schools in every quarter. The whole number of native Christian agents is 382, an increase of twenty upon last year. It is always a satisfaction to see the number of non-Christian teachers decreasing, as it indicates that the Christians are coming on more and more to fill the higher places. There are four less now than in 1896. One less out-station is reported.

The schools are two less than last year, but the number of pupils has increased by 651, giving a total of 4,856. There are 130 Sunday schools, an increase of eight. The whole attendance is 5,781, an advance of 704. The larger increase is among the Christian pupils, showing that the recent converts are at once to be found in the Sunday school, studying the Word of God. We rejoice that in this year of famine and plague and reductions the hand of the Lord has been manifest in the enlargement of His blessed kingdom. 'Of the increase of His government and peace there shall be no end.'"

WILLING LISTENERS.

Mr. Gates, who has been absent from his station, Sholapur, much of the time upon tours, writes under date of March 24:—

"In one village Mrs. Gates and I found, as we approached, that two Hindu priests had gathered the people and were instructing (?) them, using music as one attraction. During a brief pause in their proceedings I began to speak. The priests listened for a time, and then, very politely taking some tracts, withdrew. We had the whole field then, and men and women listened very eagerly for a while. Afterwards Mrs. Gates called the women aside while I continued with the men. The priests had asked some questions, which I answered, and there seemed to be general satisfaction that the preaching had changed hands. The men very cordially thanked me for telling them something better than their priests knew, and Mrs. Gates said that the women were of the same mind. To show their gratitude they came to our camp, a mile away, next morning and brought some parched grain.

"We found many cases where a little charity helped to relieve suffering, and in some instances, I think, saved life. The season has been the coldest, and,

aside from plague, the healthiest that I have ever known in India. The plague followed me a part of the way as I journeyed west, and I felt that my tour was providentially timed to give a word of warning to some who might be soon called away. An old Mohammedan came to me one evening, after I had been preaching for an hour to an audience of several hundred, and said, 'Come to our village often; such things as you say will be very good for our people.'

"In one village a service turned in the line of confessions, and this was the beginning of better things there. The meeting adjourned to the house of a man who had a little idol temple in

front of it. The stones were thrown away and the temple broken down. Letters from there since show that the good work is going on. As Mrs. Gates and I were talking to a company of several castes one day, we noticed four or five children not more than ten feet from us who were covered with small-pox sores. They seemed as regardless of any disease as they were of clothing. A girl found that a boy of a lower caste than her own was standing near her, and she gathered her few rags closer about her, haughtily told the boy not to touch her (though he was far neater than she was), and went and stood by a boy of her own caste who was covered with small-pox sores!"

Madura Mission.

THE COLLEGE CHRISTIAN ASSOCIATION.

MR. ZUMBRO of Pasumalai speaks of the Young Men's Christian Association as one of the most encouraging parts of the work in connection with the college.

"It is in many respects much like any college Y. M. C. A. A number of the teachers take a lively interest in it, and do much towards making it the force that it is in the school. The prayer meetings on Wednesday evenings are attended by from 75 to 125. When opportunity is given for prayer the response is usually quick and earnest. Both the younger and the older students take part in these exercises. There is a general religious meeting on Sunday evenings, addressed sometimes by one of the missionaries, sometimes by some of the teachers and pastors of the mission. The service is opened with a number of songs from the Gospel Hymns, and sometimes the students of the theological school bring their violins and play for us. The attendance at these meetings is about 200.

"One of the most interesting parts of our work is the evangelistic department.

The Y. M. C. A. entirely supports a catechist in a village about four miles away from Pasumalai. Members from the Y. M. C. A. often go out to assist him in the work, especially on Sunday. There has been a small congregation of Christians there for some years. A school is kept up, the catechist teaching when he is there, and his wife takes charge when her husband is away preaching in the other villages. Twenty students appeared for the examination from this school recently, and all but one succeeded in passing, which speaks well for the faithfulness of the work done. The students and teachers take a good interest in this work, and I think the training which they get in this way will prove invaluable to them when they themselves leave school to assume responsible positions. There is scarcely a boy in school among the Christians who does not contribute something to the support of the Y. M. C. A. catechist. The sum is very small which most of them can give, for most of the boys do not have more than three or four annas (six to eight cents) a month for spending money."

Foochow Mission.

FROM SHAOWU.

MR. GARDNER writes from Shaowu January 22, in the midst of preparations for coming to the United States for a much-needed furlough:—

“We had our annual meeting three or four weeks ago. The most prominent feature of this annual meeting was the ordination of a pastor for the East Gate Church. This was the first ordination in this field. The brethren at Foochow sent two native pastors to participate in the ordination. The East Gate Church starts out this year to be entirely self-supporting, making a step in the right direction, and setting a good example for the other churches. I am sending all the theological students out into the field for the year, to work until some one comes with whom they may resume their studies.

“The new chapels are going forward slowly but successfully. The one at Ti Lu Fung is practically completed and will seat about four hundred. The new chapel at East Gate will seat, when completed, between six and seven hundred,

and, I think, will be the largest in the Foochow Mission. I am hoping to get the year's work well started before we leave. Kind friends continue to aid us financially, and thus help us very materially in keeping the work moving.

“I am much grieved over the loss of one of our brightest and most promising theological students. He died of fever. Just before his death he asked to be dressed in clean clothes, so as to be neat to meet his Saviour. Later he had a sinking spell, but revived again and said he had seen the Saviour. A few days ago the teacher in our girls' school died. He also bore testimony to having seen the Saviour. These testimonies seem very valuable in strengthening the brethren. The native brethren seem to have views of the Saviour before death, much more than we foreigners. Is not this God's way of increasing their faith at this period in life of these young churches?

“The need for new recruits becomes continually more imperative. I trust the Prudential Committee will soon see the way clear to send reinforcements to Shaowu.”

South China Mission.

A COUNTRY FARM—A MILLION PEOPLE.

MR. NELSON of Canton tells an interesting story of a visit to a farmers' village, as well as to four large centers in the Shun Tak District, in the vicinity of Canton. In this district there are a million souls and not a single Christian chapel, yet several persons from the section had been received by Mr. Nelson into the church at Canton; one of these, a Mr. Kan, a special friend of Mr. Nelson, is a large land owner in the country. Mr. Kan had hesitated about acceding to a request of Mr. Nelson to take him on a visit to this district, but he finally consented and they went together in a steam

launch, reaching the estate after an eight hours' ride. Mr. Nelson writes:—

“My friend's farm is called Kwong Shang Wai, which means Broad Life Enclosure. Two thirds of the land was under cultivation, growing mulberry leaves for the silk worms, and one third consisted of fish ponds. Mr. Kan is not the sole owner, though the larger part is his. There are about one hundred houses on the farm; some are of brick and some are thatched cottages erected by the tenants. The houses are clustered together for protection. About four hundred men, women, and children are living on the place. In many ways it is an ideal spot; idlers and bad peo-

ple are not allowed, and gambling is strictly prohibited. The youth are thus, in a degree, immune from the evils of the city. The village supports its own school for boys but none for girls. The place also supports a temple, I am sorry to say, where the women worship the goddess of mercy and the men the god of wealth. It is to be hoped that this temple will soon be turned into a preaching hall.

"Although no foreigner had ever been there, the people were civil to me. I mingled with them somewhat, and in the afternoon we announced that a preaching service would be held in the evening in the central house, where Mr. Kan had his office. Only about twenty came, but they listened attentively for two hours and bought some books. Mr. Kan talked to his tenants with tact and power, and the people expressed the belief that more would come another evening. At the close of this service Mr. Kan said he would have this room ready for us at any time, and if a preacher were sent he would board him free of cost. We have, therefore, a foothold, and not a very uncertain one, when we consider that the place has 400 people, among whom we may labor with considerable freedom.

"The following day we went to the city of Tai Leung, taking with us about one hundred books and fifty calendars, not expecting to sell more, as the people hitherto have been extremely hostile. Upon entering the city we called upon the magistrate, Li Ka Chenk, whom I had met once before at the United States consulate, when he was captain of the Canton Guards. He recognized me and we chatted pleasantly together. Finally I made known my errand, that I was selling Christian books and calendars, and asked that we might not be disturbed. He assured me that it would be all right, and added, 'I will send two soldiers with you.' When we went into the city we quickly disposed of all our

books and then began to preach to the people who stood in a dense mass around us. While selling books, an old man came up and I accosted him in his mother tongue. 'Well!' he exclaimed, 'I can understand what he says!' He had probably never seen a foreigner before.

"After preaching, we tried to visit some schools, but were met with: 'The master is not in.' It was a polite way of saying, the foreigner can't enter here. When we concluded to leave the city we were followed by a howling mob crying: 'Kill the foreign devil!' I am so accustomed to such expressions in Canton that they had no effect on me, but Mr. Kan felt uneasy about me, and often faced about to speak to the mob. As we went on the crowd diminished, and we were allowed to proceed unmolested. In the meantime we saw nothing of the two soldiers. Tai Leung is a walled city with more than 100,000 inhabitants. The streets are broader and cleaner than those in Canton. The evening of the same day we had another service at the farm village, when about sixty were present. It was a pleasant gathering, and we believe that there will be very little opposition in the future in this small village."

RUDE MULTITUDES.

"The next day we walked to a village called Lak Lau, and from there took a small boat for Lung Kong. Just as we entered the canal leading to the village, whom should we meet but the two soldiers from Tai Leung! They had been looking for us, and now proceeded with us. We put up at a drug store owned by Mr. Kan and brother. After lunch we went out to sell books, but as it was both market day and the goddess of mercy's birthday, we found the streets so packed, and the crowd so boisterous, that we decided to pass on to the next village, called Lung Shan, where, much to our surprise, the women were more

ready to listen and buy books than the men. Some asked very intelligent questions, others not. One old grandmother said: 'I haven't any cash, so can't buy your calendar, and if I could I would not know how to worship it, as I cannot read. Do you hang it up and worship it?' Poor soul! She needed more light and so do the thousands in this district, yet there is none to teach them to worship in spirit and in truth.

"Returning to Lung Kong we readily sold out all we had. The people continued to be rude, but we suffered no violence. The women were very inquisitive and could be seen in doors, windows, and house-tops, trying to get a glimpse of the 'Hung Mo Fan Kwai' or the 'Red-headed Foreign Devil,' as they called me, a term applied in general to the English. That night, about 10.30, a man knocked at the door of the store for medicine, and while waiting he gave the news. He had no idea I was upstairs, and so said, 'A foreign devil is around making maps of the place in order that his country may take it.' The

people have this idea because the Germans last year seized, high-handed, Kiao Chau Bay. Others said I was a silk merchant; none were willing to believe that I came with good intentions.

"The next morning while waiting for breakfast Mr. Kan showed me the idol in the store; it was a triangular piece of flinty stone about ten inches in height, and resembled somewhat a man in sitting posture. Mr. Kan said his grandfather purchased the god one hundred years ago. It was then inclosed in a glass case and was considered of great value. Since that time there have been spent on this idol, in burning incense and candles and in offerings, about \$1,500 in gold. That morning Mr. Kan declared that he would remove the stone. The men in the store looked on in wonder. One urged him to put it back, but Mr. Kan was determined, whereupon I asked him to give it to me as a relic, and this he did.

"Think of a district containing one million souls with not a single chapel!"

North China Mission.

AN AWAKENED VILLAGE.—INTERESTING CONVERTS.

MR. STANLEY writes from Tientsin, February 17:—

"I returned from Hu Chia Ying in the Wu Ching District on February 11. You have heard of the place before; it is now reached by rail and a $3\frac{1}{2}$ mile walk, or cart or donkey ride, the station being 31 miles from Tientsin. I went hastily at the call of the helper, who reported a work of grace in progress, and that since the Week of Prayer they had been holding three meetings daily; also that there were several ready to be received into the church and others as probationers, and desired me to go to his assistance.

"I found a very interesting state of things. The members were all alive with their new sense of the divine presence among them, and quite a number of others were interested in the meetings and attending with great regularity. I found they had been doing some house to house visitation, and I tried to encourage more of that. Some were coming from outside villages, and manifesting a degree of interest. One case is most interesting. A year ago last December a Mr. Chang from a neighboring village came one Sunday to 'hear,' but evidently with the idea that he could get nothing from us and would be able to impart some valuable truth to us. A good part of the time out of services was spent in discussion, in which he was very

shrewd and glib. He was thoroughly posted in the tenets of his own sect, and apparently we made little impression on him. But on my next visit to the village he came again; and this time he listened attentively, only asking a few questions. In the meantime he had visited the place occasionally and talked with the Christians, and was evidently impressed and thinking. I saw him again in the fall and had some conversation with him, but while he was convinced of the truth of Christianity, like many another, he was on the very threshold of the kingdom, but the entering in trembled in the balance. This time I found him decided and rejoicing in his newly-found hope, and trying to help others to find the same joy and peace.

"But I also found a perplexity troubling him—a complication out of which he could find no way. In his old sect,—that one in China approaches the nearest of any to having some spiritual ideas, as opposed to pure materialism,—he had practical control of a small temple, in which are no images but only painted figures on the wall, and fifty *mou* (over eight acres) of land appertaining thereto. As he had become a Christian he desired to give up this charge, but his society absolutely refused to accept his resignation. He insisted that as he had become a worshiper of the true God, he could have nothing to do with false gods, and that they must select some one in his place. Still they refused. Then he said, 'It will have to go to a Taoist or a Buddhist priest, for I will not continue in the position.' This they would not hear of for a moment."

"It may be said here that members of this society can say, 'We do not worship idols,' but they have these painted figures in their small temples, and occasionally perform certain of the temple rites in order to avert suspicion of being a secret sect having political ends in view. I was invited to visit and preach

to small gatherings of this sect in Shantung twenty-nine years ago, when the leader in that section had recently been apprehended on suspicion, taken to Peking and executed, and they were in great fear. Those by whom I was first invited to visit Shantung thirty-one years ago, at the beginning of our work there, belonged to this sect.

"The result of Mr. Chang's refusal was that he came to me again in his dilemma to get my assistance in the matter. So I agreed to go over the next day and meet the representatives of the sect, and talk it over with them, and try and arrange the matter. It proved to be more simple and easy than I feared. He thought that unless I was able to prepare an agreement it would have to be adjusted by the magistrate, in which case a part of the land, or all, would have been lost to the sect. I set before them the privileges of Christians according to treaty and imperial edict, the undoubted right he had to withdraw, and that he was now, by voluntary withdrawal, out of the sect, and so could not appoint a successor, as they insisted he should. I showed them the loss they would doubtless sustain if they did not appoint a man—or two or three—to take charge, thus allowing it to get into the yamen by their inaction; that now the whole matter was in their hands alone for action, and that as a Christian Mr. Chang could not and would not have any further connection with the matter. We parted as friends; there was no ill-feeling, jealousy, or hatred on the part of any one, nor was any one to speak ill or in any way to do harm to any other one. To this all agreed, and after a little preaching by my helper and myself, and leaving one or two books with them, we went to Mr. Chang's house for refreshments and a word of prayer. I hope the incident will do good.

"Almost equally interesting is the case of a man over seventy years old from a

section of this same village. About the Chinese New Year time he received eighty into his division of the same sect. Through Mr. Chang he was led to our meetings at Hu Chia Ying and became interested. I found him there when I arrived, an attentive listener, and he remained with us two days. He accepted the gospel as true, but having just received a large number into his sect he found a difficulty in leaving it and joining us. The evening before I returned home he came to the meeting,

after which I had some further conversation with him, and as he arose to go home I accompanied him a few steps out of the little room into the moonlight, and when parting, said, 'Mr. Liu, I hope when I come again that your mind will have come to a decision.' He turned and took my hand and said, 'My decision is taken;' and so we parted. I think he is sure to join us soon, and I hope these two men will be used of God to lead many more to the truth."

NOTES FROM THE WIDE FIELD.

AFRICA.

FRENCH PROTESTANTS ON THE CONGO.—The *Journal des Missions Evangeliques* reports the founding of the First Church of the Pahouin tribe, among whom and among the Galoas this mission has labored for a few years past. Fourteen were baptized out of a much larger number who were delayed for a longer probation. The daily class for instruction of the candidates, which was held for six weeks, was "one of the greatest joys" of the missionaries. The more intimately they knew these converts the more they were assured of the depth of their faith. "With them," writes M. Allegret, "we have discovered in their traditions the traces of a belief in one God, the All-Powerful, the Eternal, the Creator, the Preserver. I shall long remember their emotion on the day when I explained to them the meaning of the different words which they added to the name of God. They were transfigured by a joy intense, inexpressible; so they, like the Israelites, had known God, had called him by almost the same names; they were, like others, the sons of God! And the new idea of the human family of which they were members filled them with emotion.

"These were some of their answers at the time of their baptism. 'When I was far from God he called me; I repented, and I have come from the lower river, where I had fled for stealing one of my father's women, ready to bear the punishment of my fault; now I am the slave of Jesus.' Another said: 'Jesus has come to save me from my sins; he has paid my ransom, he has settled my controversy with God and now I am his.' I said to another: 'But you know you will be poor, despised in your village; they will mock you; what will you answer?' 'I understand all that,' said he; 'they have tried to stop me, but I have replied, The King of kings has come; he has quitted everything to suffer and die for me; I may well bear something for him. Though I should die, you have said all: it is the entrance into his Father's House.'

"At the last moment an old chief drew back; he had five wives; he had sent away three, but he could not decide between the other two; both had young children. He was deeply distressed; for six months he had waited with impatience the day of his baptism; he had borne mockery, had given up all the rest, had not avenged himself; but these two wives! the sacrifice was beyond his strength. The next day, after having been present at the baptism of the other catechumen, he came to me weeping and said: 'I don't know how Satan came into my heart at the last moment;

now that is over, may God forgive me for having so hesitated! I am going to my village to send away my second wife; the next time I will return and if God will help me, I shall decide like the others.' On the Sunday evening after their reception they were all gathered, and I spoke to them of the appearance of Peter and John before the Sanhedrim, as an example of courage for the new Christians, and I told them of the martyrs of their race who already in Africa had resisted unto blood. Then prayers and hymns followed, far into the night.

"The lights of our out-building quivered in the evening wind; we were almost in darkness; on all sides was the dense undergrowth which we have not been able to clear away; the loud sounds of the tropical forest hosts rose above and surrounded us; we were in the depths of Africa and in the midst of paganism. . . . And ardent prayers went up to God, thanks for the gift of his Son's intercession for those who have not yet understood his love. 'O God,' cried one, 'when they taunt me in my village, when they seek to separate me from thee, recall me every day; these men with their maledictions will pass away, thy faith and thyself will not pass away from eternity to eternity.'"

THE UPPER NIGER. — The English Church Missionary Society is having much success in the establishment of its missions upon the Upper Niger. The Basa tribe has been entered, and the opening is regarded as very hopeful. The Basas are fierce and very warlike. Their town is about twelve miles from Lokoja, which is a well-known place on the river. Lokoja is also a special point of departure for the vast Soudan. Hither come many of the Hausa tribe, asking when they might expect a visit from the missionaries. The Nupé country also has sent some men to Lokoja for instruction. The Akpotos have invited missionaries to come among them. Rev. Mr. Wilson Hill writes in the *Church Missionary Gleaner*: —

"The chief of one of the biggest towns has begged us to go and teach them. He has twice sent a messenger the long journey, but we could only give the one answer that we have to give to all invitations, to all entreaties, 'We have no one to send and cannot come ourselves.' 'Just one!' I do not know the number of the invitations we have had from Basa towns to send one teacher, 'just one!' They say it so persuasively. But the work we have already in hand is more than enough to engage all our care and attention, and were it not for the realization of the fact that 'hitherto hath the Lord helped us,' we should be utterly weighed down with hard work, anxieties, and difficulties. We do not imagine ourselves peculiarly situated in regard to this, for we know that all missionaries are in much the same position. It is hard to refuse a teacher, very hard! People come full of hope and expectation, and distance seems nothing to them if they can but attain their object; but oh! how different when they leave with our sad refusal! They have such a sad, beseeching look in their eyes, that it haunts one for days after. The journey back seems so long and tedious. They can hardly bring themselves to believe that it is the same road that they trod with such light steps a few days ago. And what of their people who are waiting for them? I think I can see them coming out to meet the messengers with the expectation of good news lighting up their faces, perhaps even expecting to see a stranger returning. I can picture, too, the fears that oppress them when they plainly see the gloomy looks of the messengers. Then, as they would learn the truth and approach close to the messengers, they are thrust aside, and follow behind without a single hope in their hearts. That night there is no merry-making, no laughter. The drum is put aside for that night. What can they think of us? Do they believe that we really cannot send? No; they believe we *will* not."

THE RESCUED GALLAS. — It will be remembered that several years since an Arab slave ship was captured north of Zanzibar, as it was seeking to transport some slaves from the Galla country, including a large number of children, to the Asiatic coast. Sixty-four of these freed children were sent to Lovedale in South Africa, to be under Christian training there, in the hope that some of them might ultimately return to their native country bearing the message of the gospel. It is now reported that of the sixty-four who went to Lovedale, twelve have completed their course of study, of whom ten have been trained as teachers or artisans. Many of them have made profession of their faith in Christ. Though none of them have as yet reached the age at which missionaries are sent abroad, most of them cherish a hope of returning to their own land as messengers of the gospel.

AMONG THE BAKUBAS. — The report given some two years since of the entrance of missionaries of the Southern Presbyterian Board into the Bakuba territory will be recalled by many of our readers, especially the account given of Rev. W. S. Sheppard, a colored missionary from the South, who exhibited such courage and tact in gaining admission to a region closely guarded against foreigners. The king, Lukenga, who received Mr. Sheppard, did so because of an impression he had that this missionary was an incarnation of his son who had recently died. Lukenga has since died, and his son and successor is a cruel and superstitious villain, who rules his tribe with great severity. Rev. Mr. Morrison, in the April number of *The Missionary*, writes that he has now settled with Mr. Sheppard at Ibanj, not very far from Luebo, which is situated on one of the branches of the Kassai River, Ibanj being the border town of the Bakuba territory. The people received the missionaries kindly, but were bitterly opposed to their attempt to go into the interior, since they feared the wrath of the king, who expected them to stop all foreigners. At a later date, however, they welcomed Mr. Morrison and Mr. Sheppard, and have invited them to settle in their town, and this they have done. The mother of the king of the Bakubas died last summer, but she had not been buried on the 7th of December, and up to that time no less than six hundred slaves had been killed in her honor. This outpost of the Kingdom of Christ has been entered, the missionaries confess, with some trepidation, and yet they are hoping for an extensive work. They report that a wonderful work of grace is being done at Luebo, the first station which they occupied.

MISCELLANY.

BIBLIOGRAPHICAL.

Map of Palestine in the Time of Christ. According to the Palestine Exploration Survey. Published by the Pilgrim Press, Boston.

This is a very clear map, about three feet by four in size, on glazed cloth, showing clearly all elevations and depressions, and not too much covered with names. It will be most helpful in any Bible class-room. The map is attractive for its distinctness, as well as its accuracy. It is also inexpensive, costing only one dollar

unmounted, and \$1.50 mounted with spring roller.

India, the Horror-Stricken Empire. Containing a Full Account of the Famine, Plague, and Earthquake of 1896-7. By George Lambert. Elkhart, Ind.: Mennonite Publishing Co. 1898.

This volume, prepared by an elder of the Mennonite Church who has been engaged, in connection with a committee in India, in administering relief to the sufferers by famine, presents in a vivid way the facts con-

cerning the terrible distress which has prevailed among the millions of India during the past two years. The accounts are detailed and bear upon their face the evidence of truthfulness. The story is a most sorrowful one, yet it needs to be considered by those who would take upon their hearts the woes of their suffering fellow beings. After treating of the famine the volume dwells upon the beginnings and progress of the plague. The gruesome story is one that should stimulate the prayers and gifts of Christian people everywhere. The book, which is published by the Mennonite Publishing Co., is sold for the benefit of the fund for the Orphan Relief Association of India.

Behind the Pardah. By Irene H. Barnes. With illustrations. T. Y. Crowell & Co., New York and Boston.

Those who know the history and condition of our own India missions will be interested in this well illustrated volume, which gives the story of the Church of England Zenana Mission. It is a valuable addition to "the evidence of things not seen," which is now pouring in from every quarter, to stimulate the faith and arouse the activities and sympathies of the Christian Church. The Society of English Women, whose work is here described, was founded in 1880, and has exercised a great and ever-increasing influence in the Christianization of India. "It is the heart of India that we seek," says the author of this book, "and that heart is the woman of India. A little band of consecrated women are pledged to carry the water of life as swiftly as may be to 130,000,000 of heathen women before they die." They can be reached by women only, and as

subjects with them of one queen-empress, India's women seem to their Christian English sisters a special charge from the Lord. A brave succession of lady physicians and trained nurses have assisted in hospitals and dispensaries, the main work of house-to-house visitation. Their story is a pathetic and urgent appeal for more help.

A prefatory glance at the land is most interesting, and is followed by an instructive account of the social life of India. The *pardah* is the curtain of the Zenana, which conceals the hapless women behind its folds; "a fit emblem of the dark pall of ignorance, superstition, and misery which shuts them in."

Apostolic and Modern Missions. By Rev. Chalmers Martin, A. M. Fleming H. Revell Co. New York, Chicago and Toronto. 1898.

This volume contains the substance of a course of lectures delivered at the Princeton Theological Seminary, in 1895. The four lectures as delivered are separated, in the book, into eight chapters which naturally, in the mind of the reader, form themselves into four groups, each group containing two chapters, the first dealing with a particular phase of apostolic missions and the second pointing out the corresponding parallel in modern missions. These four counterparts, which undoubtedly in the original delivery constituted one lecture, treat in order "The Principles," "The Problems," "The Methods," and "The Results" in both apostolic and modern missions. We do not remember to have seen anywhere so full and comprehensive a Biblical statement for missions as the author sets forth in this volume, and the parallel is well carried over to the modern mis-

sion movements. The first chapter is well worth the entire book in the fullness with which it reveals the mission idea in Christ's commands, in the apostles' teachings, and in the activities of the early church. The impression made by this chapter is intensified as one reads to the close of the book. Perhaps it will be sufficient to quote only one striking passage in illustration. "There is scarcely one of its (the New Testament's) twenty-seven books which does not bear the missionary impress. The

Acts of the Apostles is the history of primitive missions. Every other book, except those briefest ones, II Philemon and III John, and the last of all, the Apocalypse, was written in response to the missionary exigencies of the growing church."

The author comes to the conclusion that modern missions follow, in the main, the principles laid down by the apostles, both as regards policy and methods, and that they have practically the same problems to meet.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the replenishing of the treasury of the American Board; that the Divine Spirit may so touch the hearts of his redeemed people that they shall apprehend the duty and privilege of denying themselves that they may give for the advancement of his kingdom throughout the world. (See page 211.)

With thanksgiving for the safe return of the *Morning Star* let there be prayers for the safety and success of the Micronesian Mission, now peculiarly situated because of the war with Spain, in whose territory much of this mission work is conducted.

ARRIVALS IN THE UNITED STATES.

April 22. At San Francisco, Rev. James H. Pettie of the Japan Mission, and Frank A. Waples, M. D., and wife of the North China Mission.

April 26. At San Francisco, Miss Ida C. Foss and Miss Louise E. Wilson, of the Micronesian Mission.

May 5. At San Francisco, Mrs. Sarah J. Price and Miss A. A. Palmer, of the Micronesian Mission.

May 6. At New York, Rev. Stephen C. Pixley and wife and Miss Mary Pixley, of the Zulu Mission. Mr. and Mrs. Pixley will remain for a time at Mount Vernon, N. Y. The *Morning Star* arrived at Honolulu April 15.

DEPARTURES.

May 18. From Boston, Rev. Clarence D. Ussher, M. D., to join the Eastern Turkey Mission at Harpoot. Dr. Ussher's medical education was received in the Kansas Medical College, and he took a four years' course in the Theological Seminary of the Reformed Episcopal Church in Philadelphia.

DEATH.

May 1. At Bristol, Tenn., Mrs. Amelia A. (Gilbert) Leonard, widow of Rev. Julius Y. Leonard, formerly of the Western Turkey Mission. Mrs. Leonard was born in Hamden, Conn., July 29, 1831, and went with her husband to Turkey in 1857. They were located first at Cesarea and afterward at Marsovan, laboring together for twenty-four years in Turkey. Returning on account of physical infirmities, they resided in New Haven, Conn. Mr. Leonard died Oct. 29, 1893. During the past winter Mrs. Leonard has been in the South, and while at Bristol, Tenn., suffered from a fall which fractured her thigh, and after lingering ten days she died. She was a most faithful missionary and her zeal in the cause continued to the last.

DONATIONS RECEIVED IN APRIL.

MAINE.

Augusta, James W. Bradbury,	50 00
Bangor, Rev. L. L. Paine,	10 00
Bath, Friend,	100 00
Bolster's Mills, Rev. T. S. Perry,	10 00
Brunswick, 1st Cong. ch.	66 24
Garland, Cong. ch.	2 29
Machias, Center-st. Cong. ch.	10 91
South Gardiner, Cong. ch.	7 50
Vinal Haven, Union ch. to const. with other dona. H. M. NOYES, H. M.	48 00 — 304 94

NEW HAMPSHIRE.

Atkinson, Cong. ch. to const. SAMUEL NOYES LITTLE, H. M.	26 14
Claremont, Cong. ch.	35 00
Colebrook, William C. Landis,	1 00
Durham, Cong. ch.	54 00
East Sullivan, Cong. ch.	16 63
Epping, Cong. ch. Dr. and Mrs. F. W. Spaulding,	20 00
Hanover, George D. Lord,	10 00
Manchester, J. W. J.	50 00
North Hampton, Mrs. E. Gove,	10 00
Penacook, Cong. ch.	12 72
Tilton, Sara A. Tilton, — Friend,	2 00 2 00 — 239 49

VERMONT.

Barre, C. C. B.	2 50
Brattleboro, Center Cong. ch.	21 31
Chester, Cong. ch.	18 00
Hartford, Cong. ch. J. G. S.	50 00
Lower Cabot, Mrs. James P. Stone,	5 00
Milton, Cong. ch.	9 14
North Craftsboro, Cong. ch.	12 00
St. Johnsbury, Rev. C. F. Morse,	20 00
Vergennes, Cong. ch.	10 00
Waterbury, Cong. ch.	26 84
Weybridge, Cong. ch.	9 30
Williston, Miss Townsend,	2 00
Windsor, Cong. ch.	5 00 — 191 09

Legacies. — Essex, N. Lathrop, by A. A. Slater, Trustee, add'l,	5 20
	196 29

MASSACHUSETTS.

Abington, 1st Cong. ch.	8 00
Amherst, North Cong. ch.	25 00
Ashland, Cong. ch.	16 00
Auburndale, Cong. ch., of which 83.34 m. c.	108 34
Barre, Cong. ch., to const. Mrs. Geo. P. KNAPP, H. M.	148 13
Billerica, Ortho. Cong. ch.	20 00
Blandford, 2d Cong. ch.	5 24
Boston, 2d Cong. ch. (Dorchester), 170.39; Y. P. S. C. E. of Union ch. (for work in China, 15, for do. Japan, 15, for do. Turkey, 40, for do. Madura, 17.50), 87.50; Y. P. S. C. E. of Park-st. do. for native helpers, 50; X. 10; Ludwig Gerhard, 4,	321 89
Bradford, Mrs. Warren Ordway, to const. CLARA LOUISE CARLETON, H. M.	100 00
Braintree, 1st Cong. ch.	8 50
Brockton, Porter Cong. ch.	8 33
Brookline, Annie T. Belcher,	25 00
Cambridge, North-ave. Cong. ch., of which 2 from W. A. M. 237; S. K. Sparrow, 5,	242 00
Cambridgeport, Pilgrim Cong. ch. 29.79; N. C., 100,	129 79
Chicopee Falls, 2d Cong. ch.	28 39
Clinton, Charles W. MacKay,	5 00
Dedham, 1st Cong. ch.	218 50
Dracut, 1st Cong. ch.	6 09
East Bridgewater, Union Cong. ch.	2 19

East Milton, Cong. ch.	7 07
Fall River, Central Cong. ch.	127 58
Foxboro, Bethany Cong. ch.	5 00
Framingham, Plymouth Cong. ch.	56 95
Gilbertville, Trinitarian Cong. ch.	107 32
Globe Village, Evan. Free Cong. ch.	20 88
Groton, Union Cong. ch.	106 87
Haverhill, Abbie E. Welch,	10 00
Hinsdale, Cong. ch.	9 00
Huntington, 1st Cong. ch.	5 00
Lakeville, Precinct Cong. ch.	15 87
Lee, —,	15 00
Leicester, 1st Cong. ch.	45 17
Lowell, High-st ch. 177.66; John-st. ch., 28,	205 66
Maplewood, Cong. ch.	19 61
Marshfield Hills, Cong. ch.	7 44
Millbury, 2d Cong. ch.	27 46
New Bedford, Friend,	100 00
Newbury, 1st Cong. ch.	22 15
Newburyport, North Cong. ch.	17 19
Newton Centre, Emily W. Tyler, 10; P. H. R. S., 1,	11 00
Northbridge, Rockdale Cong. ch.	3 00
North Brookfield, 1st Cong. ch., of which Friend, 5,	62 47
North Easton, Swedish Cong. ch.	5 00
Peabody, Friend,	1 00
Pittsfield, 1st Church of Christ,	100 00
Reading, Cong. ch.	15 00
Rochester, 1st Cong. ch.	1 00
Scotland, Cong. ch.	4 10
Sheffield, Cong. ch.	6 08
South Hadley Falls, G.	50 00
South Walpole, Missionary,	1 00
South Weymouth, Union Cong. ch.	80 50
Springfield, South Cong. ch., 65.36; Olivet Church to const. with other dona. Mrs. REBECCA A. ROBBINS, H. M., 48.78; S. S. of 1st Church of Christ toward support Rev. C. R. Ashdown, 200; D. F. Atwater, 10; Friend, 200,	524 14
Stockbridge, Mrs. Wm. R. Fuller,	10 00
Uxbridge, 1st Cong. ch.	23 88
Walpole, Friends, by R. L. Mann,	25 00
Waltham, Trin. Cong. ch.	22 01
Wellesley Hills, M.,	963 00
Westboro, Susan M. Miller,	5 00
West Medford, Cong. ch.	80 00
Westminster, 1st Cong. ch.	26 00
West Newton, 2d Cong. ch.	98 66
West Yarmouth, Cong. ch.	2 00
Whitman, 1st Cong. ch.	40 13
Winchester, 1st Cong. ch.	300 00
Worcester, Piedmont ch., 45; Y. P. S. C. E. of Immanuel ch. toward sup- port Rev. H. N. Barnum, 20; Ed- win A. Putnam, 5,	70 00
Worcester Co., Friend,	10 00
—, Three thankful people,	5 51 — 4,903 29

Legacies. — Boston, Rev. Edmund K. Alden, D.D., for evangelistic and educational work in Madura Mis- sion,	4,000 00
Northampton, Numan Clark, add'l,	25 00
Upton, Margaret A. Fletcher, by W. W. Fletcher, Ex'r, to const. Mrs. GEORGE W. DAVIDSON, H. M.,	100 00 — 4,125 00
	9,028 29

RHODE ISLAND.

Central Falls, Cong. ch.	55 94
Providence, Plymouth Cong. ch.	38 00 — 93 94

CONNECTICUT.

Barkhamsted, Y. P. S. C. E., toward support Rev. John Howland,	2 65
Branford, Y. P. S. C. E., toward sup- port Rev. John Howland,	5 00
Bridgeport, 2d Cong. ch., 68.70; Mrs. M. M. Burr, 1,	69 70

Bristol, 1st Cong. ch.	80 00
Broad Brook, Cong. ch.	4 72
Brookfield Centre, T. S. Manville,	1 00
Central Village, Cong. ch.	10 00
Easton, Cong. ch.	11.80
East Woodstock, Cong. ch.	36.00
Ekonk, Cong. ch., Rev. John Elder- kin,	5 00
Ellsworth, Y. P. S. C. E., toward sup- port Rev. John Howland,	3 00
Farmington, 1st Cong. ch., of which 50 toward support Rev. George P. Knapp,	130 00
Gilead, Friend,	5 00
Hadlyme, Richard E. Hungerford,	10 00
Hartford, Park Cong. ch., 66.74; Y. P. S. C. E. of Windsor-ave. Cong. ch., toward support Rev. John Howland, 5; Little Boys' Club, for work in Africa, 1.50; Har- riet T. Goodwin, 8,	81 24
Lyme; Grassy Hill, Cong. ch.	27.62
Mansfield, 2d Cong. ch.	32 14
Mansfield Centre, Chas. H. Learned, Middletown, South Cong. ch., 43.18; 1st Cong. ch., 35.71; Y. P. S. C. E. of South Cong. ch., for work on account of Rev. F. M. Chapin, 25,	103 89
Milford, 1st Cong. ch., C. T. Merwin, New Britain, Y. P. S. C. E. of South Cong. ch., toward salary Mrs. A. B. Cowles,	236 30
New Haven, Davenport ch., 17.72; Rev. H. M. Lawson, received for preaching, 6.92; Lady, 5,	29 64
Old Saybrook, Cong. ch.	19 89
Salisbury, Cong. ch., Friend,	3 50
Seymour, Rev. H. A. Campbell,	1 00
South Norwalk, Cong. ch., of which 50 from Jacob M. Layton, to const., with previous dona., GERTRUDE H. BENEDICT, H. M.	62 00
Stamford, Cong. ch., 18; Alice M. Dowd, 3,	21 00
Suffield, 1st Cong. ch.	23 01
Terryville, Friends,	12 00
Thomaston, 1st Cong. ch.	21 57
Wauregan, Cong. ch.	31 00
Westchester, Rev. E. G. Stone,	10 00
West Hartford, 1st Church of Christ,	29 31
Winchester, Cong. ch.	4 53
Winsted, C. B. Hallett,	10 00—1,153 51

<i>Legacies.</i> —New London, Mrs. Bet- sey P. McEwen, by Wm. L. Lear- ned and B. P. Learned, Ex'rs, add'l, 1,817.50; do., J. N. Harris, by Rob- ert Coit, Henry R. Bond and Mar- tha S. Harris, Ex'rs, add'l, 1,041.83,	2,859 33
	4,012 84

NEW YORK.

Angola, Cong. ch.	10 00
Aquebogue, J. W. Downs,	3 00
Binghamton, Mrs. Edward Taylor,	10 00
Brooklyn, South Cong. ch., William Mackay, to const. Mrs. SARAH F. MACKAY, H. M., 50; Park Cong. ch., 16.64,	66 64
Churchville, Cong. ch.	21 37
Clinton, Mrs. G. K. Fells,	10 00
Copenhagen, Cong. ch.	11 00
East Evans, Cong. ch.	3 00
Friendship, Cong. ch.	4 00
Jamestown, Cong. ch.	117 25
Lisbon Centre, W. H. Forsythe, for India,	2 00
Maine, S. C. Carman,	2 00
Miller's Place, Mrs. S. B. Jones,	1 00
Moravia, 1st Cong. ch., 26.50, Mrs. Carrie L. Tuthill, 89.90,	116 40
Morristown, 1st Cong. ch.	10 80
Napoli, Cong. ch.	4 30
New York, Broadway Tabernacle, Member, 100; do., Friend, 25; Min- nie T. Kittredge, 20; Nishan Klav- yan, 2,	147 00

Norwood, Cong. ch.	21 10
Patchogue, John S. Havens,	10 00
Poughkeepsie, Cong. Sab. sch.	25 00
Rodman, Cong. ch.	22 20
Schroon Lake, Cong. ch., Easter gift,	3 00
Sing Sing, Mrs. C. M. Avery,	2 00
Turin, "In His Name,"	2 00
West Groton, Cong. ch.	27 00
—, "In His Name," for work in Marathi Mission,	749 20—1,401 26

NEW JERSEY.

Bound Brook, Cong. ch., additional, S. B. D. and J. O. J.	25 00
East Orange, Mrs. J. A. Hulskam- per,	25 00
Lawrenceville, Charles H. Willcox,	50 00
Montclair, A. G. Miller,	10 00
Orange, Cong. ch.	20 38
Plainfield, Cong. ch.	50 00
Vineland, Church of the Pilgrims,	7 00
—, Friend,	10 00—197 38

PENNSYLVANIA.

Allegheny, 1st Cong. ch.	8 62
Lander, 1st Cong. ch.	10 00
Philadelphia, Roxborough, Miss P. Fobes,	40 00
Scranton, F. E. Nettleton,	10 00—68 62

FLORIDA.

Daytona, Cong. ch.	24 70
Longwood, Rev. G. W. Hardaway,	5 00 29 70

LOUISIANA.

Welch, Cong. ch.	3 87
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INDIANA.

Kokoma, H. W. Vrooman,	5 00
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KENTUCKY.

Williamsburg, Cong. ch.	3 00
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MISSOURI.

Neosho, 1st Cong. ch.	10 00
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OHIO.

Berea, 1st Cong. ch., toward support Rev. W. E. Fay,	8 57
Brecksville, Cong. ch.	19 00
Cleveland, Pilgrim ch., toward sup- port Rev. H. T. Pitkin, 166.67; Lakeview Cong. ch., 35; Plymouth Cong. ch., 23.70; Euclid-ave. Cong. ch., 10; Jones-ave. Cong. ch., 10; Grace Cong. ch., 4.50; 1st Cong. Sab. sch., for Forward movement, 14.73,	264 60
Columbus, St. Clair-ave, Cong. ch.	6 07
Dayton, Rev. J. W. Rain,	1 00
Etnaville, Welch Cong. ch.	3 00
Grafton, Cong. ch.	5 00
Hudson, Cong. ch.	8 00
Lodi, Cong. ch.	10 87
Oberlin, 1st Cong. ch., of which 200 from Friend	295 52
Olmsted, 2d Cong. ch.	7 11
Olmsted Falls, Cong. ch.	4 05
Sandusky, 1st Cong. ch.	47 95
Saybrook, Rev. and Mrs. C. W. Grupe,	7 00
Stuebenville, 1st Cong. ch.	19 00
Strongsville, 1st Cong. ch.	15 00
Twinsburg, Cong. ch.	18 45—740 19

Legacies. — Tallmadge, Daniel Hine,
by George M. Wright, add'l,

691 38

1,431 57

ILLINOIS.

Atkinson, Cong. ch.	6 86
Big Rock, Mrs. Mary Pierce	10 00
Carpentersville, Cong. ch.	14 00
Chicago, Warren-ave. Cong. ch., 119.46; Fellowship Cong. ch., 2.35; Faculty Chicago Theological Sem. toward support Rev. C. N. Ran- som, 100,	221 81
Elburn, Cong. ch.	5 19
Elgin, Prospect-st. Cong. ch.	10 00
Evanston, 1st Cong. ch.	236 00
Fall Creek, Cong. ch., to const. Rev. CHARLES E. CONRAD, H. M.	50 00
Healey, Bethany Cong. ch.	5 00
Hinsdale, Cong. ch.	10 95
Ivanhoe, Cong. ch.	7 60
Kewanee, Cong. ch.	65 31
Marshall, Cong. ch.	5 00
Moline, 1st Cong. ch.	164 41
Northville, Mrs. A. D. Williams,	25 00
Roberts, Cong. ch.	5 00
St. Charles, Cong. ch.	25 00
Stark, Cong. ch.	5 00
Sterling, Cong. ch.	25 18
Stillman Valley, Cong. ch.	22 99
Sycamore, Mrs. Henry Wood, 2, and Miss E. S. Wood, 50c, for work among Armenians,	2 50
Toulon, Cong. ch.	48 85
Wheaton, College Church of Christ,	58 00 — 1,029 65

Legacies. — Buda, J. F. Hyde, by
H. T. Lay, Trustee, add'l,

2 34

1,031 99

MICHIGAN.

Ann Arbor, Friend of missions,	2 00
Benton Harbor, Cong. ch.	3 26
Big Prairie, Cong. ch.	59
Chesterfield, 1st Cong. ch.	1 30
Clinton, Cong. ch.	15 00
Detroit, Fort-st. Cong. ch.	11 00
Fremont, Cong. ch.	71
Grand Ledge, Cong. ch.	1 06
Lake Odessa, Cong. ch.	3 65
Owosso, Mrs. Julia F. Shurts, In memory of Rev. D. W. Shurts.	7 00
Salem, 2d Cong. ch.	6 76
Shelby, Cong. ch.	1 40
Vernon, 1st Cong. ch.	21 66
White Cloud, Cong. ch.	41 — 75 80

WISCONSIN.

Beloit, 1st Cong. ch.	170 00
Biramwood, 1st Cong. ch., Mrs. Sarah Pease, for work in India,	2 00
Clinton, Cong. ch.	22 00
Columbus, Olivet Cong. ch.	79 35
Delavan, Cong. ch.	6 10
Fontana, Mary D. Reed,	10 00
Maine, Union Cong. ch.	1 65
Milwaukee, Swedish Cong. ch.	6 00
Navarino, Cong. ch.	2 43
New London, Cong. ch.	16 15
Sparta, 1st Cong. ch.	32 00
Watertown, 1st Cong. ch.	7 75
Waupun, Cong. ch.	26 09
Whitewater, Cong. ch.	15 71 — 397 23

IOWA.

Eagle Grove, Cong. ch., Ladies' Mis. Aid Soc.	5 00
Edgewood, Cong. ch.	2 00
Gaza, Cong. ch.	2 50
Grinnell, Cong. ch., of which 50 is a	

thank-offering from Rev. George
H. White, to const. Rev. JAMES
ROWE, H. M.

211 69

Lansing, German Cong. ch.	3 80
Long Creek, Welsh Cong. ch.	6 00
McGregor, Cong. ch.	10 00
Mount Pleasant, 1st Cong. ch.	5 10
Muscatine, W. F. Johnson,	10 00
Ottumwa, 2d Cong. ch.	3 44
Shenandoah, Cong. ch.	20 67
Traer, Friend of the cause for work in India,	10 00 — 290 20

MINNESOTA.

Belgrade, 1st Cong. ch.	5 60
Biwabik, Cong. ch.	1 00
Burtum, Cong. ch.	1 60
Edgerton, Cong. ch.	1 75
Dexter, Cong. ch.	1 10
Felton, Cong. ch.	1 75
Lake Benton, Cong. ch.	3 00
Marshall, Cong. ch.	10 00
Minneapolis, Lyndale Cong. ch.	60 00
Morris, Y. P. S. C. E., toward sup- port Rev. and Mrs. G. E. White,	5 00
New Richland, Cong. ch.	3 11
Robbinsdale, Cong. ch.	8 50
Walker, Cong. ch.	2 17 — 104 58

KANSAS.

Eureka, Cong. ch.	65 61
Muscotah, Cong. ch.	5 00
Stockton, Cong. ch.	11 75
Wakefield, Cong. ch.	16 55 — 98 91

NEBRASKA.

Grant, Y. P. S. C. E., toward sup- port Rev. and Mrs. F. W. Bates,	1 75
Silver Creek, Cong. ch.	3 17
Verdon, Cong. ch.	4 50
Waverly, Cong. ch.	7 75 — 17 17

CALIFORNIA.

Alameda, 1st Cong. ch.	43 45
Byron, Cong. ch.	1 70
Claremont, A. D. Bissell and family,	1 00
Escondido, Cong. ch.	30 75
Fitchburg, Cong. ch.	10 00
Oakland, Rev. F. B. Perkins,	5 00
Redlands, 1st Cong. ch., of which 500 from S. J. Hayes,	592 21
Woodland, Cong. ch.	8 80 — 692 91

COLORADO.

Grand Junction, Cong. ch.	44 00
Highlandlake, Mrs. M. L. Mead,	4 00 — 48 00

WASHINGTON.

Coupeville, 1st Cong. ch.	6 75
Madrone, Cong. ch.	3 00 — 9 75

NORTH DAKOTA.

Sykeston, Cong. ch.	2 65
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SOUTH DAKOTA.

Buffalo Gap, Cong. ch.	5 00
Canova, Cong. ch.	6 00
Dover, Cong. ch.	5 00 — 16 00

IDAHO.

Pocatello, Cong. ch.	8 00
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WYOMING.

Cheyenne, 1st Cong. ch.	21 05
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UTAH.		
Salt Lake City, Phillips Cong. ch.	11	05
ARIZONA.		
Prescott, 1st Cong. ch.	54	40
Scottsdale, George Blount,	6	00 — 60 40

DOMINION OF CANADA.

PROVINCE OF QUEBEC — Montreal,		
Abner Kingman,	500	00

CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

Rev. Wm T. Gunn, Montreal,		
<i>Treasurer.</i>	298	90

FOREIGN LANDS AND MISSIONARY STATIONS.

CHINA. — Peking, North ch.	13	24
JAPAN. — G,	30	00 — 43 24

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,		
<i>Treasurer.</i>		

For several missions in part,	11,611	07
For salary of Mrs. F. B. Bridgman,	20	00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,		
<i>Treasurer.</i>	5,400	00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

For salary Miss Louise E. Wilson,	15	25
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MISSION SCHOOL ENTERPRISE.

MAINE. — East Otisfield, Y. P. S. C. E., 8;		
Portland, Y. P. S. C. E. of 2d Parish Cong. ch., 10,	18	00
NEW HAMPSHIRE. — Bennington, Y. P. S. C. E., 5; Colebrook, Y. P. S. C. E., 5; Gilsum, Y. P. S. C. E., 3; Orford, Y. P. S. C. E., 5,	18	00
VERMONT. — East Fairfield, Y. P. S. C. E., 2; Westford, Union Y. P. S. C. E., 2; Weybridge, Y. P. S. C. E., 3.21,	7	21
MASSACHUSETTS. — Abington, Y. P. S. C. E. of 1st Cong. ch., 6.77; Acton, Cong. Sab. sch., 3; Barre, Cong. Sab. sch., 10.79; Boston, Highland Y. P. S. C. E., 16; Chelmsford, Y. P. S. C. E. of Central Cong. ch., 15; Cohasset, Y. P. S. C. E., 5; Cole-rain, Y. P. S. C. E., 3.60; Dalton, Y. P. S. C. E., 20; Great Barrington, Y. P. S. C. E. of 1st Cong. ch., 4.36; Lakeville, Precinct Cong. Sab. sch., 7.46; South Weymouth, Cong. Sab. sch., Mrs. Heald's class, 14.50; Worcester, Lake View Y. P. S. C. E., 6.50,	112	98
CONNECTICUT. — East Woodstock, Y. P. S. C. E., 15; Glenbrook, Y. P. S. C. E., 2; New London, Sab. sch. of 1st Church of Christ, 15.91,	32	91
NEW YORK. — Copenhagen, Y. P. S. C. E., 6; Crary Mills, Y. P. S. C. E., 3.45; Middle-town Sab. sch. of 1st Cong. ch., 5.67; Moravia, 1st Cong. Sab. sch., Prim. Dept., 3.50; do., Y. P. S. C. E., 10; New York, Y. P. S. C. E. of Forest-ave. Cong. ch., 35; Orient, Cong. Sab. sch., 25; Sherburne, Y. P. S. C. E., 25; Syracuse, Jun. C.		

E. S. of Danforth ch., 2; Walton, 1st Cong. Sab. sch., 31.22,	146	84
NEW JERSEY. — Newark, Y. P. S. C. E. of 1st Cong. ch.,	6	50
FLORIDA. — Ormond, Y. P. S. C. E.,	5	12
ALABAMA. — Montgomery, Y. P. S. C. E. of 1st Cong. ch.,	3	00
OHIO. — Lodi, Cong. Sab. sch., 2.78; Oberlin, 1st Cong. Sab. sch., 12; do., New Oberlin, Y. P. S. C. E., 2.75; Sylva, Y. P. S. C. E., 6.50; Tallmadge, Cong. Sab. sch., 14.84; Twinsburg, Y. P. S. C. E., 5; West Andover, Y. P. S. C. E., 1.23,	45	10
ILLINOIS. — Chicago, Y. P. S. C. E. of Scandinavian Cong. ch., 2; Roberts, Cong. Sab. sch., 1; do., Y. P. S. C. E., 1; do., Jun. C. E. S., 1; Toulon, Cong. Sab. sch., 20.55,	25	55
MICHIGAN. — Detroit, 1st Cong. Sab. sch., 33.18; do., Y. P. S. C. E. of Canfield-ave. Cong. ch., 5.78; Michigan Centre, Y. P. S. C. E., 50c; Ransom, Cong. Sab. sch., 2.40; St. Joseph, Cong. Sab. sch., 3.73,	45	59
WISCONSIN. — Eldorado, Y. P. S. C. E., 35c; Waupun, Cong. Sab. sch., 5,	5	35
IOWA. — New Hampton, Y. P. S. C. E. of 1st Cong. ch.,	4	00
MINNESOTA. — Edgerton, Cong. Sab. sch., 2.25; Freeborn, Cong. Sab. sch., 1.15; Round Prairie, Cong. Sab. sch., 3.40; Worthington, Union Cong. Sab. sch., 5,	11	80
KANSAS. — Partridge, Cong. Sab. sch., 5; Wakefield, Cong. Sab. sch., 10; do., Y. P. S. C. E., 5,	20	00
COLORADO. — Denver, Plymouth Cong. Sab. sch., 34.84; do., Harman Cong. Sab. sch., 4,	38	84
WYOMING. — Cheyenne, Y. P. S. C. E.,	2	50
UTAH. — Salt Lake City, Jun. C. E. S. of Phillips Cong. ch.,	75	
WASHINGTON. — Long Beach, Union Cong. Sab. sch.,	1	00
OKLAHOMA. — Hillsdale, Y. P. S. C. E.,	1	00
NEW MEXICO. — Albuquerque, Y. P. S. C. E.,	2	25
MEXICO. — Fuerte, Sinaloa, Y. P. S. C. E.,	2	71

537 00

MICRONESIAN NAVY.

MAINE. — Phippsburg, Cong. Sab. sch., 10; Portland, 2d Parish Sab. sch., 34.31; Richmond, Cong. Sab. sch., 4.50; South Berwick, Cong. Sab. sch., 1,	49	81
NEW HAMPSHIRE. — Campton Village, Cong. ch., 4.50; Hampton, Cong. Sab. sch., 5; Littleton, 1st Cong. Sab. sch., 10; Manchester, 1st Cong. Sab. sch., 16.02,	35	52
VERMONT. — Bellows Falls, Cong. Sab. sch., C. W. E., 10; Thetford, Miss Stevens, 1,	21	00
MASSACHUSETTS. — Cohasset, Cong. Sab. sch., 4.73; Danvers, Cong. Sab. sch., Prim. Dept., 1; Globe Village, Sab. sch. of Evangelical Free ch., 10; Newton, Eliot ch., Family Cent-a-day Band, 10; Newtonville, Cong. Sab. sch., 10; Salem, Friend, 60; Swampscott, Cong. Sab. sch., 10,	105	73
CONNECTICUT. — Hartford, Asylum Hill Cong. Sab. sch.,	33	17
NEW YORK. — Albany, 1st Cong. Sab. sch., 12; Clinton, Mrs. G. K. Eells, 3; Cortland, 1st Cong. Sab. sch., Prim. Dept., 6.50; Ellington, Cong. Sab. sch., 10; Jamestown, 1st Cong. Sab. sch., 23; Lisbon, 1st Cong. Sab. sch., 10; Northfield, Cong. Sab. sch., 10,	74	50
OHIO. — Brecksville, Cong. Sab. sch., 1.75; Cleveland, Bethlehem Bohemian Mission Sab. sch., 5; Gomer, Welsh Cong. Sab. sch., 12; Saybrook Cong. Sab. sch., 5; Tallmadge, Cong. Sab. sch., 10; Twinsburg, Cong. Sab. sch., 10,	43	75
ILLINOIS. — Carpentersville, Cong. Sab. sch., 10; Greenville, Y. P. S. C. E., 8.68; Naperville, Cong. Sab. sch., 15; Roseville, Cong. Sab. sch., 4.43,	38	11
MICHIGAN. — Cheboygan, Cong. Sab. sch., 20; Cooper, Cong. Sab. sch., 10,	30	00

WISCONSIN.—Hartford, 1st Cong. Sab. sch., 12; South Kaukauna, Cong. Sab. sch., 3.52,	15 52
IOWA.—Belmond, Cong. Sab. sch., 7.26; Dubuque, Immanuel Sab. sch., 10; McGregor, Cong. Sab. sch., 13.25; Victor, Cong. Sab. sch., 2.81,	33 32
NEBRASKA.—Fairmont, Cong. Sab. sch.,	10 00
OREGON.—Gales Creek, Cong. Sab. sch.,	1 70
WASHINGTON.—Madrone, Cong. Sab. sch.,	7 60
SOUTH DAKOTA.—Clark, Cong. Sab. sch.,	5 00
BULGARIA.—Philippopolis, Cong. Sab. sch., Prim. class, 2.20; Samokov, —, 2.75,	4 95
	509 68

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—St. Louis, Y. P. S. C. E. of Union ch., for Bates Fund,	2 60
ILLINOIS.—Aurora, Y. P. S. C. E. of 1st Cong. ch., for Larkin Fund, 5; Cambridge, Y. P. S. C. E., for do., 17; Chicago, Y. P. S. C. E. of Central Park Cong. ch., for do., 10; do., Y. P. S. C. E. of 1st Cong. ch., for do., 7.71; Dover, Y. P. S. C. E., for do., 5; Evanston, Y. P. S. C. E. of 1st Cong. ch., for do., 25; Lake View, Y. P. S. C. E. of Church of the Redeemer, for do., 10; Marseilles, Y. P. S. C. E., for do., 10; Morgan Park, do., for do., 5; Mound City, do., for do., 2.50; Oneida, do., for do., 6.25; Pecatonica, do., for do., 5; Peoria, Y. P. S. C. E. of Plymouth Cong. ch., for do., 10; Sandwich, Y. P. S. C. E., for do., 14; Shabbona, Y. P. S. C. E. of 1st Cong. ch., for do., 25; Wheaton, Y. P. S. C. E. of 1st Cong. ch., for do., 15; do., Y. P. S. C. E. of College ch., for do., 6,	178 46
MICHIGAN.—Columbus, Y. P. S. C. E., for Lee Fund, 5; Imlay City, do., for do., 5,	10 00
MINNESOTA.—Crookston, Y. P. S. C. E., for White Fund, 5.25; Fraser, do., for do., 1.50; Madison, do., for do., 5; Moorhead, do., for do., 4,	15 75
WISCONSIN.—Ashland, Y. P. S. C. E., for Olds Fund, 5; Milwaukee, Y. P. S. C. E. of Grand-ave. Cong. ch., for do., 9.56; Sturgeon Bay, Y. P. S. C. E., for do., 5.55; Whitewater, Y. P. S. C. E. of 1st Cong. ch., for do., 5,	25 11
IOWA.—Anita, Y. P. S. C. E., for White Fund, 3; Cedar Rapids, Y. P. S. C. E. of 1st Cong. ch., for do., 8.50; Chester Centre, Y. P. S. C. E., for do., 10; Clinton, do., for do., 5; Des Moines, Y. P. S. C. E. of North Park Cong. ch., for do., 5; Edgewood, Y. P. S. C. E., for do., 5; Exira, do., for do., 2; Milford, do., for do., 9.25; Ogden, do., for do., 2; Victor, do., for do., 10.25,	60 00
KANSAS.—Hiawatha, Y. P. S. C. E., for Bates Fund, 5; Onaga, Cong. Sab. sch., do., 2.42; Western Park, Y. P. S. C. E., for do., 2,	9 42
NEBRASKA.—Arlington, Y. P. S. C. E., for Bates Fund, 7.29; Clay Centre, do., for do., 6.48; Indian Creek, do., for do., 2.44; Lincoln, Y. P. S. C. E. of Vine-st. Cong. ch., for do., 4.89; Springview, Y. P. S. C. E., for do., 5; York, do., for do., 12,	38 10
COLORADO.—Lyons, Y. P. S. C. E., for Albrecht Fund, 2.50; New Castle, do., for do., 4.96,	7 46
SOUTH DAKOTA.—Burnside, Y. P. S. C. E. of Ward Academy, for Albrecht Fund,	5 00
	351 90

CONTRIBUTIONS FOR THE DEBT.

NEW HAMPSHIRE.—Pittsfield, Rev. Geo. E. Lovejoy,	10 00
VERMONT.—Burlington, through Gen. O. O. Howard,	50 00
MASSACHUSETTS.—Boston, Rev. Charles L. Morgan, D.D. (Jamaica Plain), 10; T. O. (Roxbury), 1; Brimfield, Y. P. S. C. E.,	

10; Cambridge, North-ave. Cong. ch., 52; Lawrence, Lawrence-st. Cong. ch., 25; Newburyport, Mrs. S. W. Holton, 5,	103 00
CONNECTICUT.—Bridgeport, Edith G. Long, 5; do., Mrs. J. E. G. Clarke, 1; do., Lillian E. Clarke, 1; Hartford, Lydia E. Sanderson, 5; do., Rev. E. K. Mitchell, 5; New Haven, Mrs. S. L. Cady, 25; Grace W. Allen, 10; A. G. Smith, 10; L. W. Moody, 10; H. D. Clarke, 10; Robert Brown, 10; Mrs. Caroline Brown, 5; F. C. Porter, 5; F. H. Cogswell, 5; Miss M. C. Blakeslee, 5; E. L. Catlin, 5; B. A. Booth, 5; F. L. Perry, 5; Miss M. M. Weed, 5; Mrs. A. T. Burbank, 5; Mrs. J. A. Lambert, 5; Miss J. C. Lambert, 5; C. C. Coleman, 5; Mrs. R. M. Stover, 5; Mrs. Edward I. Sanford, 5; Miss Helen I. Thompson, 5; Mary J. Hayes, 5; Mrs. George B. Platt, 5; Emily K. Beach, 5; Miss A. M. Twitchell, 5; Ida A. Hague, 5; Fred M. Gilbert, 5; Q. Blakeley, 5; Mabel G. Willard, 2.50; Charles L. Stors, Jr., 2; C. P. Merriman, 2; Gertrude Wiley, 2; H. A. Dalby, 2; Etta A. Dalby, 2; Mrs. M. T. Beach, 2; Mrs. S. H. Wagner, 2; C. C. Peck, 2; Herbert M. Morgan, 2; William D. Beach, 2; Eliza B. Thompson, 2; Edward B. Robinson, 1; Mrs. Mary T. Lamphear, 1; Mrs. Goldsmith, 1; H. H. Bayunderian, 1; C. A. Hall, 1; C. U. Clark, 1; A. Gertrude Bigelow, 1; Florence I. Bigelow, 1; George F. Newcomb, 1; Silas W. Searle, 1; Grace E. Beach, 1; Mrs. E. B. Savage, 1; F. E. Richardson, 1; T. A. Dungan, 1; Mabel E. Tozier, 1; F. C. McLane, 1; B. B. Bourne, 1; A. C. Forbush, 1; C. F. Southard, 1; Katharine Southard, 1; Miss M. A. Farren, 1; Emma W. Hodgkinson, 1; Henry F. Punderson, 1; New London, Rev. S. L. Blake, D.D., 10; Mrs. Carrie L. Blake, 5; Plantsville, 10; Rouse, 10; Pomfret Centre, Rev. W. B. Greene, 5; Preston, Rev. R. H. Gidman, 5; Prospect, B. B. Brown, 2; Sandy Hook, Rev. H. S. Barnum, 5; Southbury, Mrs. E. H. Brown, 2; South Norwalk, Marvin Bros., 10; Suffield, Harriet M. Strong, 5; Vernon Centre, W. W. Davidson, 2; Waterbury, Mrs. H. E. Bancroft, 10; West Haven, C. Edward Moulthrop, 10; West Winsted, Mrs. H. A. Russell, 1,	329 50
NEW YORK.—Brooklyn, Church of the Pilgrim, Miss Candace Prentice, deceased, 110; Buffalo, Rev. Albert L. Grein, 5,	115 00
MINNESOTA.—Minneapolis, Friend,	25 00
IOWA.—Blairstown, Mrs. J. H. French, 5; Traer, Friend, 10,	15 00
	647 50

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Calais, Y. P. S. C. E., for Industrial School, care Rev. E. P. Holton,	5 00
NEW HAMPSHIRE.—Littleton, Y. P. S. C. E., for work, care Miss A. H. Bradshaw,	10 00
VERMONT.—Pittsford, Y. P. S. C. E., for use of Miss F. E. Burrage,	22 00
MASSACHUSETTS.—Auburndale, Friends, by Mrs. J. H. Pettee, for orphanage, care Miss M. E. Wainwright, 7; Beverly, Dane-st. ch., Two friends, for room in Scientific Institute, Fochow, 50; do., Dane-st. ch., Two friends, for do., 10; Boston, Mt. Vernon Chinese Sab. sch., for native helpers, care Rev. C. R. Hager, 45; do., Hope Chapel, for Lincoln Hall, Fochow, 1; do., Mary Thompson, for do., 5; Cambridgeport, Sab. Sch. of Prospect-st. ch., for Curtis Night School, Kyoto, 18.85; do., Friend, for Lincoln Hall, Fochow, 50; Danvers, Rev. E. C. Ewing, for work, care Rev. C. E. Ewing, 25; Haverhill, Crowell Y. P. S. C. E. of Centre ch., for pastor Crowell ch., Madura, 40; Lincoln, Cong. ch., Flint Memorial, for new	

For Young People.

A MISSIONARY'S RETURN TO CHINA.

BY MRS. EMMA D. SMITH, OF PANG-CHUANG.

I ALIGHTED from a Chinese cart in the dearest front door-yard in all China on the evening of November 21, 1897, after an absence of four years and a half. The first impression I had was that Shantung hearts beat true and loyal as ever, for there, out in the cold, and waiting to welcome me with a radiant smile, was Mrs. Hu, my own dear "Sunny Heart." She is a cripple, and gang planks are narrow, but she had crept on board the steamer to see me off; so that hers had been one of the last faces I saw in 1893, as it now was one of the first to greet me back in 1897. A little later I realized that I had been away from Shantung for a while, when a great chorus of song burst from the front veranda.



A LITTLE SUFFERER, WITH BOUND FEET.

One quiet, warm Sunday before I left for America four wee girls had stolen on to that same veranda, to the front door, with the petition, "Ming T'ai T'ai, we would like to unbind our feet and have some new shoes." That was the beginning of the girls' school. The little prisoners let out of jail that

day were full of glee. The unbound toes did not seem to pain them at all, and the children capered about so that the pretty silk shoes were all shabby by night. But, praise God! the wedge was in at last. Somebody had unbound their feet in Shantung. Had I only been away four years and a half? One of the helpers had said, at the first meeting of the Anti-foot-binding Society, that if the thirty people there pulled together they could change the custom in the whole country side in twenty years. How wonderful it seemed—those tall, fine-looking girls, the older class and the younger ones, with character, training, thought, in the faces; *really scholars*, and nearly all as free-footed as myself! Thank the Lord! How could I be expected to keep the tears back?



CHINESE WOMEN AT THE PHOTOGRAPHER'S.

While I was recovering from this, and trying to get warm, another glad burst of unlooked-for welcome brought me to the veranda once more, where I found the boys' school. What a little army the forty looked! And how big and manly the older ones had grown to be, and how their fine training had transformed them! Later, when I came to have meetings with them it was like a dream to find the little raw, crude children I had left, who could only be fed milk with a spoon, now ready for the best I had to give. They were eager, bright, quick with their Bibles, ready to pray, and at home in their hymn books. Oh, what a beautiful parish in the two schools!

Next came, with a deep, deep sense of wonder and gratitude, the change I saw in our dear Christian women. Not that they were not always dear and always Christian to the core—but oh! they had been, some of the best of them, *so dull*! But I believe there never was a mission station in the world where more resolute, unflinching, persistent, tremendous work has been put in by single ladies in teaching rudiments than here. They simply *had*

to do it. It took colossal faith to believe that such women, beginning in middle life, could learn enough to be of any use to themselves or others. But they were like a ship on the ways. During the years while I was away they reached the point where the friction was overcome. The faith and patience of the (single lady) saints had at last launched them into the glorious-deep sea of God's own Word. The dear, precious, stupid old women I had left could actually find their places in the New Testament and read nicely and intelligently! I could have hugged every last one of them for joy and surprise as I daily sat at prayers with them, and actually took it in, that one need not depend on a crumb tray and a brush, but could really give them a whole slice off the loaf now.

Another thing struck home, and that was, how they had learned to give. In all those early years we always knew they couldn't give anything because they did not have control of any money. But it was a single lady missionary, who had an inspiration, and stirred them up and started them, and the Lord blessed and followed up all the teaching. And as I went to place after place making my round of visits, that I might see all the field before Miss Porter and I divided up the work, one and another woman would bring her gift for the church, a little string of cash with a bamboo stick attached to it giving her name, thus showing she had paid her yearly subscription. Sometimes my box would be quite heavy with the copper cash. To be sure, many had lost their tickets and some did not bring their money in time to get into the year's accounts, but there was a good strong current setting in the direction of regular gifts.

Self-supporting station classes seemed almost as remarkable as a New Testament miracle. How one's thought went back to the days when it was like pulling eye-teeth to get men to take the trouble to bring their wives and daughters here once a year to study a few days. What a joy to know that there were men and women glad enough to come and bring their own food if they might be taught the things they were hungry to know.

And then to find a real, genuine, full-fledged Congregational Association with a genuine backbone in it, not timid, not halting, not limp when it came to a hard and embarrassing piece of discipline, but standing up to its work with courage, and putting a man out of the church if he *ought* to go, no matter whose step-uncle or "yard-grandfather" he might chance to be, nor how many broad acres of land he owned. This was as refreshing as a June rain, when one remembered how absolutely impossible it was to the clannish and fearful disciple of years ago. There was an enlarged and beautiful chapel to gladden my eyes, and there were people to fill it, and more than fill it. There were whole new circles of villages, some of which I have not set eyes on yet. There was progress and blessed, healthy growth everywhere. I could have done without an almanac and just called all the rest of the year one long Thanksgiving week. I had so much to rejoice over in my beloved Shantung.

But I have not told you the very best of all, which is that the same blessed Holy Spirit who has set all the rest of the world to thinking and talking about him, is working deep down in hearts here too. I feel such a different

atmosphere everywhere, though that is partly because I got my own blessing at home and have different eyes to see with now. He makes the Chinese love to hear about him. He hushes rooms full of people into such a wonderful, marvelous quiet. He sends some to the missionaries to say they are hungry and thirsty for *him*. Instead of the old struggle and strain to hold attention *He* just makes the order and the quiet, and supplies the simple word that seems so little in itself, but goes home and does its work because his almighty power is behind it.

His work in some hearts that I have watched since I came back has been



CHINESE MOTHERS AND CHILDREN.

so marvelous in its gentle, quiet, but resistless power, it has seemed to me like a beautiful dream from which one must awake. Oh, praise God for life today, when the Holy Spirit is coming to his own, and having his own blessed right of way at last in hearts which for a lifetime had thought of him as an Influence, and had never known He was their tender, glorious, almighty personal Friend.

"Thou Who didst come to bring,
On Thy redeeming wing,
- Healing and sight,
Health to the sick in mind,
Sight to the inly blind —
Oh, now to all mankind
Let there be light!"

"Spirit of truth and love,
Life-giving, holy Dove!
Speed forth Thy flight;
Move o'er the waters' face,
Bearing the lamp of grace,
And in earth's darkest place
Let there be light!"

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